

# The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE  
 Emma E. Craig  
 box 449

IS THE FIELD  
 OF THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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### "SHOWED."

"He showed them his hands and his feet." Luke 24: 40.

Oh, when he shows, he gives the eyes to see!  
 Man can not show  
 My risen Saviour's hands and feet to me,  
 As through life's vale I go.

It was not merely promises he gave,—  
 Words, and no more,—  
 He showed to them his hands, still strong to save,  
 His feet, fair as before.

He showed to them his hands and feet—to them  
 Who last had seen  
 Those members set with many a blood-red gem  
 Where death's cold touch had been.

Has Jesus showed to thee his hands and feet?  
 His hands for thee  
 Transfixed with nails; his feet, in mercy fleet,  
 Hung on the blood-stained tree?

Art thou despairing? Jesus still has hands.  
 Behold his power!  
 His arm can move whatever danger stands  
 Around in night's dark hour.

And Jesus still has feet, swift feet, that fly  
 To thy relief.  
 Beneath his knee thy every foe shall die:  
 Look to him in thy grief!

Oh, may he show to thee his hands and feet  
 When thou art sad,  
 And speak to thee in whispers soft and sweet  
 Until thy heart grows glad.

— William Luff.

### "LET THIS MIND BE IN YOU, WHICH WAS ALSO IN CHRIST JESUS."

MRS. E. G. WHITE.

AS MINISTERS of the gospel of Christ, we need to study the example of Christ. In taking humanity, Christ united himself to the human race by inseparable cords. By his life of self-denying ministry, by his suffering on the cross, in which he tasted death for every man, he bound himself to the heart of every member of the human family. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suf-

ferings." Touched with the feeling of their infirmities, Christ wept with those that wept; and with those who rejoiced, he could rejoice. Such a character as his can not be without its influence upon the characters of his followers. Those who educate their minds to dwell on the perfections of Christ will represent him to the world.

We are to learn a lesson from the goodness and mercy and self-sacrificing life of the Father. We are to study how to give our sympathy and love to others. As we have received this priceless gift, so we are to impart it. We are to learn how to rule by love and kindness, rather than by severity and censure. When an erring person becomes conscious of his wrong, do not deal with him in a manner that will take away all his self-respect. Do not seek to tear to pieces, but to bind up and heal. You may see the errors of a brother. Yet he may not be able to discern his wrong; and it may be difficult to know how to act. But never pursue a course that will give him the impression that you regard yourself as his superior. You may think that your feelings, your pursuits, your organization, are superior to his, but do not seek to make this apparent; for such a course is altogether out of harmony with true refinement, true nobility of character. We are not to bruise the souls of the erring, but to go to them armed with humility and prayer. When the gospel minister, with his heart subdued by the love and grace of Christ, comes in touch with human minds, he can reveal his superior qualifications, not by destroying hope and courage, but by inspiring faith in the faithless, by lifting up the hands that hang down, and confirming the feeble knees.

The action will always testify to the texture of the character. The counsel of one who has a keen sense of right will always be valuable. He will work as Christ worked, seeking to lift up from the depths of woe and wretchedness the unhappy beings who will surely perish unless a loving, sympathizing hand is extended to them.

We are all sinners, and should seek for true elevation of character through Christ. We are not to exalt ourselves, and then expect the sinner to climb to us. God calls upon us to do as the world's Redeemer did. He was commander in the heavenly courts, but he stripped himself of his glory, and clothed his divinity with humanity. He was rich, but for our sake he became poor, that we through his poverty might be made rich. He came to this world all seared and marred by the curse, that he might come close to man in his woe and affliction. With his long human arm he encircled the race, while with his divine arm he grasped the throne of the Infinite, bringing to fallen man divine power to co-operate with his human effort. As we seek to follow Christ's example, we shall stand on a high level, imbued with keen sympathy, an abundant love, and tender compassion. We shall stand where the bright beams of the Sun of Righteousness can shine upon us, and this will fill us with the sympathy and tenderness and pity of Christ for the helpless.

Divine power will be given us to combine with our human capabilities.

Unless the gospel minister brings himself in touch with souls, he is not following the example of Christ. The mind of Christ is to be the mind of every child of God. How pitiful and courteous Jesus was! How tenderly he entered into the feelings of others! He desires to awaken in every heart an anxious longing to seek and save that which is lost. His servants are not to display their own superiority. They are to make no special reference to their own qualifications; for by this act they testify that they do not have the endowments they think they possess. If their eyes were fixed on Jesus, if they were contemplating his purity and excellence, they could not regard themselves as holy. They would see their weakness and poverty and defects as they are. They would see themselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. If we are saved, it will not be because of our superior intellect or our refinement, but because of the grace of God. We have no garment of our own that will give us a position of honor at the marriage supper of the Lamb. Christ's robe alone, the garment woven in the loom of heaven, will give to the guests a worthiness to sit down at the marriage feast. Each must accept this robe, and it is offered to the lowliest who will believe in Christ as his personal Saviour.

The world is polluted under the inhabitants thereof; Satan has left his fearful mark upon men and women. But God has not placed upon any the burden of the sins of the world. We must have serious thoughts as we see the prevalence of iniquity in the world; but the fact that imperfection reigns everywhere should not cause us to look upon the unpleasant side of life. We are children of a King, pilgrims and strangers who seek a better country, even a heavenly. As we see the exciting pleasures of the world, we must guard against a sour, hard, censorious spirit. Let us look away from the sin and the evil of the world to Jesus, who is the embodiment of purity. His love reigns supreme toward his enemies, and all who follow him will keep themselves in subjection to the laws of his kingdom.

Those who feel it their prerogative to criticize their fellow men are doing the work of the enemy. The Lord has set none to correct the supposed errors of others; for by beholding these imperfections they themselves become harsh and self-centered. They compare themselves with themselves, and measure themselves among themselves. There are jealous and sensitive souls who foster their pride until, like an inflamed wound, it can not bear the slightest touch. They fancy that they have been slighted, when no slight exists, until they create in themselves the very evils they imagine in others. No man is to regard himself as appointed by God to dwell upon these objectionable features. Christ has given none the grace to do this work, and those who attempt it will make serious mistakes. Neither ministers nor people must educate themselves to think evil of their brethren.

ren, to watch for any slight or misconception of their own importance; for Satan is waiting to follow up any advantage gained.

Christ has given instruction in these lines. "Judge not, that ye be not judged," he says; "for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Let us heed the instruction. We may dwell upon the love of God with all safety. Let us open the door of the heart to this sweet influence; for it will expand the soul, and give it something upon which to feed. It will create a new capacity; he who loves God will love his brother also.

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." Thus Jesus reasoned with the Jews; and should not his words have weight with us? The wonderful facilities, the precious revealings of the love and grace of Christ, constantly abounding to believers and unbelievers, if not appreciated and improved, will lose their value to the soul. It is possible for every man to become a Christian; but if man will not accept the light, the darkness of unbelief will prevail in his soul. He will lose his faith; he will move away from God. While he thus sets aside the counsel, the warnings, the reproofs, the mercy of God, and fails to co-operate with divine agencies, his light steadily diminishes.

As a people, we must have more love. Our hearts must grow soft in contemplating Christ. Oh that we might see our need of sympathy and wisdom and grace! When we are Christlike, we shall acknowledge no walls of partition. Christ died for all, and all who will believe may be cleansed from sin. It is the privilege of all to reach the perfection of Christian character. The true Christian educates himself to look away from self to Christ; and as he beholds his matchless mercy, his inexpressible love, every barrier between him and his brethren is broken down. The harshness of his nature is melted. He is refined and purified by the furnace fires, and can present an offering to God in righteousness. The law of kindness is upon his lips as the expression of the soul. Looking unto Jesus, the author and finisher of his faith, he is changed into the same image.

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

WHEN Elijah, in stern and commanding voice, called out to apostate Israel from the side of Mount Carmel, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him," not one in that vast throng ventured to proclaim himself loyal to God. Why?—Because by so long dishonoring God through disobedience, in the crisis of their lives the people dared not stand out trustingly for him. All were silent. All appeared to be neutral. But were they?—"If God abhors one sin above another, . . . it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis are regarded by God as a grievous crime, and equal to the very worst type of hostility against God." Are you silent? Remember Meroz.

T. E. BOWEN.

#### SERVICE.

FRIENDS, how may you and I, plain and common folks,  
Best serve the One who doth our service claim?  
No glowing words can we from pulpit preach.  
To heathen lands we can not go to teach  
In his dear name.

Gold is not ours to give. Our days are filled  
With humble tasks to which our strength must go.  
But we, by doing well, day after day,  
What our hands find to do along our way,  
May serve also.

Kind words are ours to speak; and loving deeds  
May, every day, by willing hands be done.  
We do by Him as we by others do.  
His faithful servants must be just and true  
To every one.

Friends, when, with thankful hearts, we gladly do  
For those around us little acts of love,  
Which help to make their needs and sorrows less,  
Our willingness to serve we well express  
To One above.

—Lizzie A. L. Tibbets.

#### "SO IT WAS."

J. N. LOUGHBOROUGH.

THESE words were used by Pharaoh's chief butler when commending Joseph to the king of Egypt as one who could interpret his dreams. He said: "We told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, *so it was*; me he restored unto mine office, and him he hanged." Gen. 41:12, 13. After hearing the facts stated by the chief butler, there seemed to be no question with Pharaoh but that Joseph would give him a correct interpretation of his dream, which so troubled him; and when the interpretation was given, he had no doubt that the thing would come to pass just as had been told him. He said to Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art." Verse 39.

If a heathen king could discern that the power to tell what would take place was proof of divine guidance, surely those professing faith in God and his working should recognize it. The Lord himself reasons with his people respecting the manifestation of his foresight, in these words: "I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them." Isa. 48:3-7.

The Lord's revelation of what he would do was through his prophets ("surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." Amos 3:7); and when the thing predicted came to pass, he expected all who professed to be his people to acknowledge it as proof that he spoke the word, and that the instrument through whom he spoke was one of his true prophets. This principle is just as true in these modern days as in ancient times, and should be kept in mind when studying the instruction given by Paul, in 1 Thess. 5:21, to "prove all things" that come in the form of "prophecyings."

As a further application of this rule, we call attention to a prediction made by Sister White, in a vision given in Oswego, New York, June 20, 1855. It related to what was then called "the Messenger Party," which consisted of certain disaffected ones, who, having left our ranks, began a united opposition to the visions, claiming that, when rid of them, the third angel's message would at once "go with a loud cry." This party printed a paper called the *Messenger of Truth*. From this the party was named. They claimed to have more preachers than were left with us, and tauntingly said to our ministers, "We will follow up and get all your converts." One by the name of Drew put it in these words, "You go ahead and shake the bush, and we will follow up, and catch all the birds." The conflict was fierce, and the opposition bitter. As expressed of them by another, "There is nothing to which they will not stoop; and they are never likely to be out of scandal with which to assail those who have incurred their displeasure."

Until the Lord spoke directly concerning this party, our leading ministers considered it duty to answer the scandalous falsehoods that were published in the *Messenger of Truth*. Elders White, Waggoner, Cornell, and Frisbie, and the writer counseled together, and had arranged to write a reply to the malicious fabrications, each taking a separate line of attack. Just at this time the vision (the writer being present) was given in Oswego.

After coming out of the vision, Sister White, speaking to Elder White and me, said, "You brethren are mistaken as to your duty to answer the slanderous writings of the *Messenger*. It is only a trick of the enemy to divert you from using your time in spreading the truth. When you answer one of their lies, they will manufacture two more. The Lord says to let them alone, and go on with your work as if there was no such people on the earth, and in less than six weeks they will be at war among themselves. The candid ones among them will see their error and come back. The *Messenger* company will go to pieces, and their paper go down, while the third angel's message will advance more rapidly than ever. When their paper goes down, you will find that our ranks have doubled."

And "SO IT WAS." We let them alone, and made no reference to them nor their work in the REVIEW. First they complained, then they growled, and dared us for battle. In less than four weeks some of their financial supporters left them, and the dissension and fight was on among themselves. The cause of present truth advanced in every phase of its work. A statement made in the REVIEW, Jan. 14, 1858, just after the *Messenger* paper "breathed its last," having had a sickly existence of about three years, shows how accurately the prediction made in the Oswego vision was fulfilled. Speaking of the result of the *Messenger* work, the writer said: "At the time of the disaffection, when the effort was made to break down the REVIEW, the church property at the Office was worth only seven hundred dollars. Since, it has increased to five thousand dollars. Then, there were about one thousand paying subscribers; now, there are two thousand, besides quite a 'free' list." As the number of paying subscribers to the REVIEW had exactly doubled, so the number of believers had increased more than twofold.

If, in the statement made by the Lord's servant, a heathen king could see proof that he was "a man in whom the Spirit of God is," should we not, as believers in the Bible and the living God, be as ready to acknowledge God's Spirit in the instruction he gives in these last days through his own humble instrument?



## THE BIBLE AS A TEXT-BOOK.\*

A. T. JONES.

(Concluded.)

WHOEVER understands the Bible best, knows most fully that it is the greatest and best book in the world. Its being the word of God, having the eternal thoughts of the eternal purpose of God,—the wisdom of God himself set down for our study and our education,—it could not be anything but the best book that there can possibly be—the greatest in every sense. And, then, whenever anybody gets the idea that to make the Bible first in all education would be a very small thing, that only says that to him the Bible has not yet become a very large thing. Only let all Seventh-day Adventists freely accept the fact that the Bible is the greatest thing in the world, and give it the place that it deserves in all education, then Christian education will soon show itself to be the greatest and best education in the world.

Regard the Bible as the text-book, the basis of all study, in English literature. English literature as a study is regarded as essential in education to-day. I will not deny it.

As to the language in which English literature is written, the English of the Bible is the purest and best English that there is in the world. There are in the Bible more pure English words, and better English words, than in any other book in the English language. Then, whoever would become acquainted with the purest and the best English must study the English of the Bible. The Bible, being the purest English, should be the beginning and the basis of all study in English literature. In the Bible there is every phase of literature that is involved in expressing or describing human experience. This being true, it furnishes an immense advantage over all other matter in the study of English literature.

Lord Macaulay speaks of the Bible as “that stupendous work, the English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.”—*Essay on “Dryden.”* No one who is acquainted with the English Bible and the spirit of it and with other literature in English will question for a moment this estimate of the wealth that there is in the Bible as the best English literature.

But the transcendent value of the Bible as literature is that it is all true. Whereas, how much of that which is studied to-day as English literature, in the schools, colleges, and universities, is true? Is not nine tenths of it fiction? And is it not the fictional that stands the highest in these schools, as literature? What can give a man prominence to-day in the world of English literature more quickly than the writing of a popular novel? Even a minister of the gospel, an earnest, godly, powerful minister of the gospel, never can gain the prominence, even among people who profess the gospel, by simply preaching the gospel of the word of God, that can be

gained by writing a novel: and especially if he writes two or three; and so demonstrates that he has special ability as a novelist.

There is a notable instance of this just now before the American public. One of the most prominent of the novelists of the present day, before he became a novelist was a minister of the gospel. Secondly he is yet a minister of the gospel. He had preached the gospel for years, and was just as able a preacher then as now; but, instead of his being then called from Europe to America to preach in colleges, universities, and everywhere, because he was an able preacher of the gospel, it was never until he became a capital novelist that he had any special standing as a preacher of the gospel; that is, his standing as a minister of the gospel is made dependent on his popularity as a novelist.

Now which is better, which is the more Christian for Christians, or for a Christian school—to study English literature that is inferior in quality, and is fictional besides, or to study it in that “Book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power,” and which, in addition, is all the very perfection of truth—the truth of God? To ask the question is certainly only to answer it, in the mind of every Christian, and in the mind of every one who would receive a Christian education.

Natural philosophy will be studied in Christian schools. Take, for instance, gravitation. The word “gravitation” is derived from the word *gravis*, signifying “weight.” The law of gravitation is the equilibrium—the system of balances—of the universe. It is the law by which each particle of matter in the universe draws with its full weight upon, attracts, or is balanced with, every other particle. Now a Bible text that is the basis of study on this whole subject is Isa. 40:12, in which it is said that God has “comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.” The hills are balanced with the mountains, the mountains with the earth, the earth with the tiny flower that grows from its bosom, and all with the grand universe throughout.

Another text on this subject is Heb. 1:1-3: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power.” His power is but another word for gravitation; for in science, gravitation is what holds all things up. Yet in the field of accepted science alone, that is as far as a student is generally allowed to go. He may ask, What holds all things up? The answer is, Gravitation. He then may ask, What is gravitation? And the answer usually is, That which holds all things up. But that is not a valid answer: it is only asking him to move in a circle, and find no goal. Now, in a Christian school, when it is taught that the law, or system of balances, according to which all things are held up and in their relative places, is gravitation, and then the question is asked,

What is gravitation *itself*? the answer is, The power of God in his word.

Then with these and other scriptures as the texts on gravitation, let the teacher lead the student as far afield in the vast realm of that subject as opportunity and facilities will allow. At every step of the way he is walking with God, and so is advancing in the way of true science and genuine philosophy.

History, both national and church, is an essential study in Christian schools. And for universal history, national and church, from the flood until now and to the end of the world, the Bible is the one grand text-book. The Bible, as it stands from Genesis to the captivity to Babylon, is the true text-book of the history, both national and church, of that period. From the captivity to Babylon to the end of the world, that portion of the Bible from the captivity to Babylon unto the end of the Book is the text-book of the whole history, both national and church. And in this portion of the Bible the books of Daniel and Revelation are the keys: Daniel in national history, and Revelation in church history.

You begin with the text in the Bible on the history of Assyria, Egypt, Babylon, Medo-Persia, Grecia, or Rome, then all the history of that nation, whether in the Bible or out of it, is open to you for the study-book. And when once you really find this secret, you will be surprised to see how much history there is in the Bible alone. You will be surprised to find how much of the history of Babylon, of Medo-Persia, of Grecia, and of Rome is made plain in the Bible alone. Indeed, you will find that with the exception of the dates and the names of individuals, the whole history of the nation is told in a verse or two in the Bible. Take, for instance, Dan. 7:4: “The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it.” That tells the whole history of Babylon.

Law is a subject that must be studied in Christian schools; and the Bible must be the only text-book. I do not mean law as the term is used and generally understood by lawyers and judges in earthly courts, but as the term is used and understood by the Judge in the court of heaven—law as it is in the divine principles of justice and righteousness. It is painful to see the indifference of professed Christians to the principles of daily justice and righteousness between man and man as they are made so plain in the Scriptures, especially in the books of Exodus, Leviticus, and Deuteronomy.

The truth is that every Seventh-day Adventist should read, over and over, simply for the principles of justice and fair and honest dealing, Exodus 20-24; Leviticus 19, 25; and the book of Deuteronomy, until these principles become his very life; then read and re-read the sermon on the mount, and the first eight, and from the twelfth to the fourteenth, chapters of Romans. Every Seventh-day Adventist should read, over and over, these portions of Scripture. And especially should these portions be read over and over by every minister; every president of a Conference; every manager, superintendent, and foreman in every institution; every teacher in all the schools—especially by every one in responsible position in our ranks in all the world.

This is essential. It is our life. It is only Christian education. Why should we slight it?

Logic is a subject that must be studied in Christian schools. And the Bible must be the only text-book. I do not mean the logic of Aristotle, nor of any other man. I do not mean the logic that is in the books in the schools. I mean the logic that is manifested in the divine reasoning that is in the Bible.

\* This sermon was delivered at the Seventh-day Adventist camp-meeting, Ionia, Mich., Thursday evening, Aug. 24, 1899, and stenographically reported.



I mean that the word of God must be studied until the very thoughts in that word shall become the thoughts of the one who studies, until the reasoning, the logic, of the word of God shall be his reasoning, yea, till the very mind that gave the word of God shall become his mind. This only is Christian logic. And only such study as this, is the study of Christian logic. In this the Bible is not only the text-book but also the study-book. For is it possible to find truer logic, sounder reasoning, than in the divine reasoning? And has he not extended the invitation to all people, "Come now, and let us reason together"? What then shall be thought of professed Christian teachers and professed Christian schools that turn from the fountain of divine logic to drink from the turbid streams and stagnant pools of human reasoning?

In these studies I have endeavored to set before you as fully as possible what is Christian education, and what is meant by the Bible as a text-book. I hope you begin to see that the thought of the Bible as a text-book in all Christian education has some consistency to it; and that the Bible as the basis of all education has the true philosophy in it. Not long ago a university graduate, who is now an editor of a prominent magazine in this country, was talking with me about this view of education. In a little while he caught the principle of it, and exclaimed, "Why, with such a system as that in full operation, every one of your schools will be a university, and every teacher will be a genius—he will have to be."

It is true. When we get God's view of education, and carry it out in the Spirit and power of God, it is true that every Seventh-day Adventist school will be a university. It will not be called that, but it will be that; because the universal Book will be the text-book, and the universe itself will be the study-book. And with teachers who are guided and taught by the Spirit of the King and Author of the universe, what but universities can such schools be?

Then, please do not allow any false alarm from those who do not understand the subject, to draw you away from your interest in Christian education in our schools. Instead, we need to put our whole souls into this, instead of holding it off at arm's length, and eyeing it suspiciously. Take the Bible as the word of God; put your whole soul's confidence in it, and trust God to lead you in his own way, into the education that he has chosen to give us in our own schools. It is high time that this were so.

"He that is perfect in knowledge is with thee;" and "who teacheth like him?"

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. Christ loved us while we were his enemies, that we might become his friends. He loved us when we became his friends, that we might become his true brethren, sons and daughters of God. He loves us when we become his brethren in the truth, that he may make us perfect in him. In like manner, as his representatives, we must love our enemies, that they may become our friends; and as our friends, they will manifest friendship toward Christ, whom we represent. We must love our friends who are out of the truth, that they may see in us a resemblance to the Just One, whom we profess to follow, and thus be persuaded to accept him, and so become our brethren in the truth. We should love our brethren because Christ loves us. His love is an active principle, and it must flow out to others in a continuous stream until the Lord's work for the salvation of souls is accomplished. To love every one around us as Christ loves us is the very best way we can manifest to the world that we have really been with Jesus and learned of him.

A. L. HOLLENBECK.

JAMES 5:1, 2.

MRS. L. D. AVERY-STUTTLE.

Go to now, ye rich men, and howl and lament,  
For the harvest is past, and the summer is spent;  
Thy gold and thy silver are eaten with rust,  
And thy treasures are cankered and prone in the dust.

Go read in the heavens thy terrible doom,  
And howl; for the day of his vengeance is come.

Oh, where are the hungry, and where are the poor,  
The halt and the blind, thou hast turned from thy door?

The wretched and needy, the sick and forlorn,  
Thou hast turned from thy palace in pitiless scorn.  
Now the swift-coming chariot illumines the sky,  
From the wrath of Jehovah, where, where, will ye fly?

The hire of the laborer crieth in woe  
Who hath reaped down your fields in the days long ago.

And their cry, 'neath affliction and poverty's rod,  
Hath entered the ears of a merciful God.  
In the power of his might he avengeth the wrong  
Which the poor and the needy have suffered so long.

The rust of thy treasures swift witness shall be,  
And shall eat up thy flesh like a fiery sea;  
Bright hours of mercy were squandered in mirth,  
Thou hast bartered thy soul for the baubles of earth.  
Thou hast wantonly, recklessly, murdered the just;  
Go hide thee in terror—go hide in the dust!

See! there is the city, all dazzling and bright;  
And there are the saints, in their garments of light,  
And there are those mansions eternal and fair,—  
Thy wealth will not buy thee an heritage there.  
Go read in the heavens thy terrible doom,  
And howl; for the day of his vengeance is come.

#### A DIALOGUE BETWEEN A SEVENTH-DAY ADVENTIST MINISTER AND A ROMAN CATHOLIC PRIEST.

D. T. BOURDEAU.

(Concluded.)

*Roman Catholic Priest.*—The church did not have the *whole* Bible for centuries. Christ said, "As my Father has sent me, so have I sent you."

*Seventh-day Adventist Minister.*—The books of the New Testament were in circulation even in the first century. They were exchanged among the churches, passed from one church to another, and read. Take, for example, this one injunction from Paul, which does not present an exception, as the principle involved includes all the epistles, etc.: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Col. 4:16. Of course the books of the New Testament were written to be read by all. It has been truthfully said that if all the New Testament were lost, it could, with the exception of fewer than a score of verses, be reproduced from quotations in the writings of the early Fathers. And why did the Fathers write?—For others to read, as well as themselves. In their writings the Holy Scriptures are lauded as desirable for all, and of course the masses had them, and read them. And this was in perfect harmony with God's imperative commands anciently, that the people, the kings and the priests should read and acquaint themselves with the Scriptures. Deut. 11:18-21; 17:18; Nehemiah 8; etc. God the Father sent Christ to teach the Scriptures, and he sent the disciples to do the same, and they obeyed him, encouraging those who heard them to follow their example in studying, teaching, and obeying the Holy Scriptures.

P.—Peter himself says that there are in Paul's epistles things "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:16.

M.—The unlearned referred to by Peter were the very ones who were not informed as to what the Scriptures taught, not as to what men taught outside the Scriptures. All the human learning and knowledge in the world would not, independently of learning based on Scripture, secure to one an understanding of the Sacred Word. The Bible must be studied with prayer, and with a thirst for the true meaning, in order to be understood. Those who thus study it will be stable, not unstable and wavering.

P.—The pope is the infallible head of the church; and the bishop, or pope, of Rome has ever been regarded as such by the Catholic Church. Jesus Christ made Peter the first pope, the head of the church.

M.—Will you put your finger on the chapter and verse in the Bible where it is said that the pope is the head of the church, or that he is infallible, or that Jesus Christ made him the head of the church? It is not there. Paul declares that "Christ is the head of the church." Eph. 5:23. Does the church have two heads?

P.—Christ is the invisible head of the church; the pope is her visible head.

M.—What Bible proof have you for those statements? What authority have you for making such a distinction? You do not even have a Bible right to use the word "pope," or "father," in the sense you give to it, applying to the pope an attribute that belongs to God alone. Exposing this very practise of putting man in the place of God, Christ says, "And call no man your father upon the earth: for one is your Father, which is in heaven." Matt. 23:9. If you are acquainted with the history of the fourth century, you very well know about the almost endless controversies of the Catholic Church in the days of Constantine to settle the question whether the bishop of Rome or the bishop of Alexandria should be the first of all bishops. If the matter of the infallibility of the pope of Rome has always been settled, how does it happen that a council was held at Rome in 1870 to settle it? And if the pope was always generally regarded by Catholics as the head of the church, and as having the supremacy, why did the Greek Catholics separate from the Latin Catholics in the eleventh century, refusing to acknowledge the pope's supremacy?

P.—Christ did make Peter the head of the church by telling him, "Thou art Peter [Greek, 'a stone'], and upon this rock I will build my church." Matt. 16:18. Peter is the rock upon which the church was to be built. The Hebrew-Syriac tongue, in which this passage was first written, makes no distinction between a stone and a rock. There is only one word for both.

M.—No tongue is so crude as not to distinguish between an ordinary stone and a rock. The Greek and Latin versions make this distinction; and if they do this, it is because they give the sense of the text as found in the language in which it was first written. They can not both be wrong. Christ is the big stone, which he intended by the expression "this rock." He declares himself to be "the stone which the builders rejected" (Matt. 21:42); and of him, Paul says, "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

Not for thee, O friend, the easy task, for thou art strong;  
And though, borne down with burdens, the way seems hard and long.

Yet know that God but giveth thee  
True title of nobility  
In this, knowing thee e'en better than thyself; his plan  
To prove thee, saying to all thy world: Behold a man!

—Mary E. Stickney.



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.  
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence," Eze. 7:23.

Do not forget the 12 m. hour of prayer for one another, our work, and for those for whom special requests are made.

#### NEW EVERY MORNING.

EVERY day is a fresh beginning,  
 Every morn is the earth made new;  
 Ye who are weary of sorrow and sinning,  
 Here is a beautiful hope for you,—  
 A hope for me, and a hope for you.

All past things are past and over,  
 The tasks are done, and the tears are shed;  
 Yesterday's errors, let yesterday cover;  
 Yesterday's wounds, which smarted and bled,  
 Are healed with the healing which night has shed.

Yesterday now is a part of forever,  
 Bound up in a sheaf which God holds tight,  
 With glad days, and sad days, and bad days,  
 which never  
 Shall visit us more with their sorrow and blight,  
 Their fulness of sunshine or sorrowful night.

Let them go, since we can not relieve them,  
 Can not undo, and can not atone;  
 God in his mercy, receive, forgive them;  
 Only the present is our own;  
 To-day is ours, and to-day alone.

Every day is a fresh beginning;  
 Listen, my soul, to the glad refrain,  
 And spite of old sorrow and older sinning,  
 And troubles forecast, and possible pain,  
 Take heart with the day, and begin again.

— Susan Coolidge.

#### CONCERNING HARMONY.

How shall I make my home attractive?  
 How shall I bind my children to it? How  
 shall I, as a representative of Christ in this  
 day, be able so to compete with a glittering  
 world as to hold my child to a plain, unvar-  
 nished, and unpopular truth?

These are all live questions, and must be  
 practically answered, or both church and home  
 must suffer. Men and women of the world  
 are agitated concerning the same question in a  
 modified form; for even the most worldly would  
 like to keep such a hold of their children as to  
 save them from vice; and every social accom-  
 plishment and grace have been laid under con-  
 tribution to make homes that should outshine  
 the gilded palaces of sin.

"Make your home beautiful" is the watch-  
 word that is given, and then will follow spe-  
 cific instructions as to how to form all sorts of  
 decorations, from the transformation of a dry-  
 goods box into an artistic piece of furniture to  
 the most elaborate parlor entertainments. Some  
 homes have almost been made into bazaars, thea-  
 ters, and concert halls, with the anxious mother  
 as manager and artist, in the effort to hold the  
 growing children from the dangers that fill all  
 public places.

And the home should be made beautiful.  
 The young heart loves beauty, just as the early  
 grass and spring violets love rain, and must  
 have it, or wither at the blossom end. The  
 roots may still hold on to life, but they will be  
 only roots, of the earth earthy, of the world  
 worldly. They can never respond with fra-

grance to anything but the rain of heaven, or  
 its true representative,— genuine, heaven-born  
 water

The law that regulates the relation between  
 the seed-time and the baking day applies here:  
 if you sow wheat, you will have a chance for  
 bread; if you sow harmony in the home life,  
 you will have that wherewith to make sure of  
 beauty, such as can be practically adapted to  
 human needs. It will appear in a thousand  
 ways and in unexpected places. As blades of  
 grass, sweet fern, and daisies often surprise you  
 in cold and rocky places, so will these expres-  
 sions of beauty be amid the hard experiences  
 that must come to the people of God.

Many good persons are afraid of all things  
 beautiful, and of the delight that they produce,  
 because they have been taught that doctrine of  
 Satan that the love of everything of this nature  
 must be crucified out of us as they are neces-  
 sarily contrary to the mind and will of God;  
 whereas beauty is one of the chosen ways and  
 most particular manifestations of God. Every  
 thought and process of God tends directly to  
 this delightful consummation.

But beauty is more than skin deep. It can  
 not be made into a veneer, plating, or varnish.  
 It must be in the heart of some man or woman  
 before it can take form in even a piece of fur-  
 niture; and being in the heart, it will find some  
 way of expressing itself, even if it can have  
 nothing better than an old box and a yard of  
 calico to begin with.

The soul filled with harmony will drop  
 beauty from every glance, with every word and  
 touch of the hands. Every home should be a  
 school where this fine art should be taught with  
 every sort of labor; and the father and mother  
 are the regularly elected and endowed professors  
 of this heavenly science. And if these have  
 used their privilege, and done their work, the  
 home, however humble, will be able to hold the  
 children against the world.

The young people and children among us  
 should be so instructed that they shall be able  
 to find and realize that peculiar beauty that in-  
 heres in a truly consecrated life, in spite of all  
 its self-denials,— beauty not only of the bud-  
 and-blossom sort, but that which is as bread to  
 the hungry, as water to the thirsty, as clothing  
 to the naked, and as everything that any soul  
 can need to make it fit for the service of God  
 in the world.

Applied harmony is always beauty. Beauty  
 is that which gives delight. Delight is the  
 normal condition of the human mind. Sin in-  
 terfered with it, and brought in those elements  
 of contention that sooner or later produce dis-  
 gust. The one purpose of the gospel is to  
 restore delight by bringing in everything that  
 can minister to it. "Acquaint now thyself  
 with him, and be at peace: thereby good shall  
 come unto thee. Receive, I pray thee, the law  
 from his mouth, and lay up his words in thine  
 heart. If thou return to the Almighty, thou  
 shalt be built up, thou shalt put away iniquity  
 far from thy tabernacles. Then shalt thou lay  
 up gold as dust, and the gold of Ophir as the

stones of the brooks. Yea, the Almighty shall  
 be thy defense, and thou shalt have plenty of  
 silver. For then shalt thou have thy delight  
 in the Almighty, and shalt lift up thy face unto  
 God." Job 22:21-26.

The Holy Spirit is the administrator of beauty.  
 It is by the Spirit that the heavens were gar-  
 nished in the beginning; and every beautiful  
 curve and wreath and tint that brings delight  
 to eye and heart is by his constant retouching  
 of the face of nature.

"Let the beauty of the Lord our God be  
 upon us: and establish thou the work of our  
 hands upon us; yea, the work of our hands  
 establish thou it." This was the cry of Moses  
 (Ps. 90:17) when he got a glimpse of the pos-  
 sibilities of beauty and delight such as can  
 come only from a finished work, as well as of  
 the contrasts of the ugliness and disappoint-  
 ment that inhere in ruin of any sort.

Any work that begins and ends in God is  
 beautiful, because it is complete in every part;  
 and we have the satisfaction of knowing that  
 the age of ruins is rapidly passing, and the  
 period of reconstruction is at hand.

There is a false appreciation in the human  
 mind that leads it to find pleasure in some  
 things that have been left unfinished, or that  
 have been broken, and have fallen into decay,  
 like the ruins of castle and city, which stand  
 as landmarks of desolation here and there in  
 the Old World. The love of these things be-  
 longs to the same family as all other pervers-  
 sions.

No incompleting or broken thing can be per-  
 fect. Imperfection can not be entirely beauti-  
 ful. God intends to restore beauty in its per-  
 fection, and this reconstruction must begin  
 where ruin did, and follow its moldy, worm-  
 eaten outlines as far as they have been traced  
 by the hand of the destroyer. S. M. I. H.

#### TWO PEBBLES.

I saw two pebbles on the beach  
 When the ebbing tide was low,  
 The one was dark and weather-stained,  
 And one was white as snow—  
 The one was rough and crude of form,  
 And one was smooth and round.  
 I took the white one, but I left  
 The other on the ground.

I saw a miner in his hut,  
 And harked as he discussed  
 About a pebble that I watched  
 Him grinding into dust;  
 I wondered what of usefulness  
 Such common stone could hold,  
 And after while he showed to me  
 Some shining specks of gold.

So I have found that in the world,  
 As men and pebbles go,  
 It is not always wise to judge  
 By what our eyes may show.  
 I've learned some wisdom from the man  
 Who, with his lore profound,  
 Preserved the common stone, but left  
 The other on the ground.

— Fannie R. Bennett, in Wilkesbarre Record.

Even the dark clouds are blessings. No  
 rain, a drought. "If the clouds be full of  
 rain, they empty themselves upon the earth;"  
 so even afflictions work for us a far more ex-  
 ceeding and eternal weight of glory.

PHILIP GIDDINGS.

"Be assured that endurance is nobler than  
 strength, and patience than beauty; and that it  
 is not in the high church pews, where the gay  
 dresses are, but in the free seats of the church,  
 where widow's weeds are, that you may see  
 faces that will best fit between angels' wings  
 in the church porch."



## SUNSET.

Do you ever think, when the skies are blue,  
And the clouds in the west are an amber hue,  
And a shaded red, and a shimmering white,  
That the great All-father takes delight  
In seeing his children rest awhile?

Has the day been weary, the task been long?  
Lay care aside, and let a song  
Rise to your lips as you gaze at the sky;  
For the glories of heaven seem floating by,  
And the great All-father shifts the scenes.

For some life seems but idle play,  
While others are burdened with care away.  
But idle seeming oft hides a pain,  
As the sun oft shines in summer rain:  
Yet the great All-father sees it all.

And the beauty of sun and cloud and sky,  
That gilds the west as night draws nigh,  
But shows the love that will safely hold  
Each trusting heart of this earthly fold  
Till the great All-father leads us home.

—Antha Myra Munsell.

## THE SOUTHERN CROSS.

Mary Proctor, in *St. Nicholas*.

A HALO of romance has woven itself about the stars of the Southern Cross — one of the most picturesque objects in the southern skies. At one time these stars formed part of the constellation named the "Centaurus," which was once included under that called "Argo," the Great Ship; but toward the end of the eighteenth century the Southern Cross became a constellation on its own account. Nevertheless, its resemblance to a cross must have been observed long before this time, since an Arabian globe has been found on which an outline of a cross is marked about this group of stars.

The longer bar of the cross points nearly to the south pole, the situation of which in the heavens is not marked by any brilliant star, but which is about four and a half cross lengths from the foot of the cross. For this reason Alpha and Gamma are sometimes called the "pointers." In fact, the Southern Cross may be looked upon as the hour-hand of a great clock, which goes round once in twenty-four hours, moving in the same direction as the hands of a clock, unlike our Great Bear, or Dipper, in the northern heavens, which appears to go round the northern pole in a direction contrary to the hands of a clock. This is because the observer's face, when looking at the northern pole, is turned in a direction contrary to the face of an observer in the southern hemisphere turned toward the southern pole.

Near the Southern Cross is an almost vacant patch of sky, which was named the "Coal-sack" by early navigators. In the Coal-sack only one very small star can be seen with the unaided eye, but the telescope reveals many stars in that seemingly deserted region, proving that the striking blackness is due simply to the effect of contrast with the brilliant ground surrounding it on all sides. On the northern edge of the Coal-sack is a star of ruddy hue, known as Kappa, but too small to be seen with the unaided eye. Even a small telescope fails to make one realize the splendor of this star; but when Sir John Herschel turned his twenty-foot re-

flector in its direction, he was surprised to find Kappa the center of a cluster of over one hundred stars of all the colors of the rainbow, contrasting wonderfully with one another. He compared it to a superb piece of fancy jewelry, while Flammarion describes it as "a casket of glittering gems."

## OPPORTUNITIES FOR GIRLS.

MRS. GENEVIEVE WEBBER HASTINGS.

(Boston, Mass.)

As I was brought up in a village where I was the only girl who kept the Seventh-day Sabbath, I know something of the trials and temptations of such girls. Of course you will all agree with me that usefulness, like charity begins at home.

I had neither brother nor sister, so I shall leave to others, hints concerning the treatment of these; for theory unless it has been put into practise often amounts to nothing.

First of all acquaint yourself with Christ. Never begin a day without prayer and a few words from the many letters the Saviour has written to you; but don't let the prayer end there. "Pray without ceasing;" that is, be in a prayerful state of mind continually. Before undertaking any kind of work, send up a petition to the Father for help; while conversing with others, ask to be directed in all you say. This is the secret of a successful Christian life.

Your next duty is to your parents. More of your time will be spent with your mother than with your father. Be a sister, a companion, to her; share your secrets with her; ask her advice; and share also her cares and perplexities. If only a small part of the day can be spent in the home, take some one thing into your hands to care for, if it be no more than mending the stockings or taking care of your own room; only let your mother feel that she need not give a thought to your work. If you have more time at home, you can learn to do certain parts of the cooking and cleaning, and take these cares from her many burdens.

Remember that a caress or a word of love and appreciation for your parents will never be lost; and you will not have this to regret when the tired hands are forever folded to rest. How many times I have thanked God that my father and mother lived till I grew old enough to know how to appreciate them, and that they knew it.

Perhaps you can relieve your father of some of his cares, too. Do not be afraid to take them; cares don't weigh so heavily on young shoulders.

If you are a teacher in day- or Sabbath-school, you have a wonderful field of usefulness before you. Children are apt to think their teachers know more than their parents. What a responsibility rests upon you! Many a lesson on morals, or about nature and nature's God, may be woven in with the other lessons.

Many a girl will confide to her teacher or some other woman what she has not the courage to tell her mother. This is all wrong, but it is a fact, nevertheless. How much, then, do you need the wisdom which is obtained by prayer.

You can invite these young girls or those of your own age to your home; and as it is quite a fad to meet together to study some author, you will find it is not a hard matter to get them to study the Bible. Children like the life of Christ as told by St. John. Older girls will study the Bible by topic. After a beginning has been made, you can read over a list of subjects and ask them to choose one for the next time. "Bible Readings for the Home Circle" will be a help to you.

It is well to read a book through by chapter. Daniel and Revelation are books that are like some foreign language to many persons, but, with the help of "Thoughts on Daniel and Revelation" and "Great Empires of Prophecy," you can enlighten their minds, and awaken a desire to study the Word for themselves.

Of course you will find sick persons near by to whom you can carry some dainty, cooked by yourself, or some flowers you have raised. A plant that you have rooted on purpose for some invalid, or a poem you have cut from a paper, or a text of Scripture that has specially helped you, will please such a one, and occupy her thoughts for hours after you have left.

Visit some overworked mother, help her with her work, and take home some sewing; these things will open the way for you to speak words for the Master.

I must enter a plea for the aged. Often-times they feel that they are past their usefulness, and that the young care nothing for them. If you run in to spend a few moments, talking to them, giving them to understand you have come to see them especially, they will be greatly pleased. Carry something to read to them; let them see that you feel they are still a part of this busy world and a part of God's great plan; and that as long as they live, they can be useful; for the story of their lives can help others if they can not work. Make them feel that they are necessary to the happiness of some one, and you will brighten many an hour in their lonely lives.

Do not be afraid of little things, all the time wishing that you could do some great thing. Time is made up of moments, and most of our lives are made up of little things. Live a bright, cheerful, happy life, and you will sweeten the lives of all around you.

My heart goes out to you, dear lonely girls, for I have a little daughter of my own growing up, and a Sabbath-school class of sweet young girls, just budding into womanhood, and there comes before me the face of many and many a girl who came to me with perplexities during my past life as a teacher.

None of these suggestions may be new to you, but they are a part of my experience, and I pass them on with a prayer that they may help some one.

## A DANGEROUS DISEASE.

THE following paragraphs from the *Michigan Farmer* we publish just now for the special benefit of all who are expecting to enjoy the regulation turkey dinner the last Thursday in this month:—

TO THE EDITOR OF THE *Michigan Farmer*: I am losing my young turkeys; what shall I do for them? They stand around, have a dejected and sleepy appearance, do not plume themselves, their heads usually turn yellow, occasionally one is dark, and what passes their bowels is like sulphur and water. They seem very thirsty; eat well at first, but in a day or two lose their appetite; usually live four or five days; they get very poor. I thought symptoms were much like cholera, and treated them for that, using the prescription you gave in *Michigan Farmer*, June 3, but it does not seem to do them any good. On dissecting one, I found the liver enlarged, and covered with yellow spots from the size of a penny down, and in cutting into those spots, found them tough and leathery. Heart looked shrivelled, and was covered with hard white lumps, the size of a



small pea. Crop was entirely empty; intestines were congested, and the gall was enlarged; gizzard looked natural as far as I knew. I have raised turkeys for three years, and have had more or less trouble every year with this disease—not only the turkeys that are raised with hens, but occasionally one that runs with the turkey-hen. The young turkeys are half-grown. Think I have given you a full description of the disease, and would be pleased to hear from you as soon as convenient.

Mrs. J. A.

The preceding letter was received by us direct, and we publish it for the benefit of any one whose fowls may be attacked as in the case related above. We answered this communication by return mail; but we would also like to have the readers of the *Farmer* know something about the various diseases that are troubling those who are trying to raise poultry.

The turkeys referred to by this correspondent have *cancer of the liver*, which can not be cured. When fowls are known to have this disease, they should be killed; or if one should die acting as already described, the bird should be examined; and if cancers are found, the flock should be turned off, and a new one put in its place, as the disease will continue to run in the blood as long as this blood is kept.

We would like to impress upon the minds of all who have fowls that are diseased in this or in any other way, to be sure not to eat, nor to send to the market, any that are in any way connected with those that have had any symptoms of this *cancerous disease* about them, as it is very *poisonous*, and would cause sickness if not death to all those who eat of the meat. Some would say, "They were not sick when we sold them." Of course not, or the buyer would not have bought them, but the blood was impregnated with this disease, and it can never be got out.

How often do we hear of people being made sick by eating meat that is bought at a certain market. We can hardly pick up a paper but that we see some item telling of persons who have been poisoned by eating diseased meat. This is just the way it is brought into the market; so we say, Be very careful not to sell or kill to eat any bird or animal that is diseased. Only a few days ago a friend of ours went to the city and bought some meat to feed to men who were to help him thresh, and the result was that fifteen of those men were at once taken sick, and some of them are still in danger. So we can see that it is of the greatest importance that we do not dispose of any stock that we know to have been affected with any poisonous disease, such as is described in the foregoing letter.

C. L. HOGUE.

#### TO REMOVE SPOTS FROM CARPETS.

A MOQUETTE was recently saved from ruin by the prompt action of a woman who had just tipped over the contents of a large inkstand upon its delicate surface. She rushed to the kitchen, and snatched from the table a pint bowl filled with milk. This was instantly poured over the spot without stopping to take up the ink. By the time the whole was wiped up, the stain had almost disappeared. A little rubbing with soap and water to take off the grease left from the milk was all that was needed to obliterate the last vestige of the ink. It was in the home of this same woman that a careless maid dropped a lamp, deluging the hall carpet with kerosene. This time oatmeal was sprinkled quickly and liberally over the place, and left until the next morning. When the hall was swept, the oil was found to be completely absorbed, and the carpet rather fresher for its treatment.—*Selected.*

A COPPER penny to the living is more than a golden coffin to the dead.

PHILIP GIDDINGS.

#### WHEN TEDDY SMITH.

WHEN Teddy Smith first put on pants,  
He felt so very grand  
He would not mind his mother,  
Nor would he hold her hand;

But on the streets he walked ahead,  
And tried to whistle some.  
He thought perhaps he'd go to war,  
And fire an awful gun.

He would n't ride his hobby-horse,  
He called Jack Spratt "a fib!"  
He sat at meals in father's chair,  
And scorned his gingham bib.

His mother must n't cut his bread,  
Nor cut things on his plate;  
She must n't say, "No more, my dear!"  
No matter what he ate.

She must n't kiss him when he fell  
And bumped him on the stones;  
And she must say, "Dear sir," just as  
She did to Mr. Jones.

So hard to please this gentleman  
His loving mother tried,  
It quite enlarged his dignity  
And swelled his lofty pride.

And all was brave, and all was well,  
Until that mother said,  
At eight o'clock, "Of course, dear sir,  
You'll go alone to bed!"

Ah, would you have me say what then  
Befell the great big man?  
For if you undertake to guess—  
I hardly think you can!

He turned the corners of his mouth  
Most fearfully awry;  
He rubbed his grown-up fists awhile  
Across his grown-up eye;

Then burying in his mother's lap  
Both pride and manly joy,  
He said, in just the littlest voice,  
"I guess I'm just a boy!"  
—*Catherine Y. Glen, in Youth's Companion.*

#### IS ALCOHOL A NECESSITY?

Dr. B. W. Richardson, in *Christian Advocate.*

My research first begun in this question did not begin as a research intended to prove that the spirit was not a warmth-giver. I was engaged by the British Association for the Advancement of Science to make a series of researches on another class of chemical substances, but allied to alcohol. I was looking at this substance as I might look at chloroform, ether, and methylene, substances which allay pain; and in the course of my research I made a note-book table, in which I noted certain effects that were important to know. I observed, for instance, whether the pulse was quickened by any agent which I might be trying, whether the breathing was changed, whether there were any convulsive starts in the muscles, if there was sleep produced, if the pupil of the eye dilated or contracted; and I observed, among other things, and perhaps the most important of all, whether the temperature of the body was changed, because if we were administering an agent which was producing fever, that would be a bad agent, or an agent that would bring the body down to deathly cold, that would be a bad agent.

For this reason the temperature was carefully watched, and in the course of my research, going from one substance to another, at last I came upon this strong spirit, ethylic alcohol. I began experimenting with that just in the same way as with the others. I began to experiment with the temperature of the agent under the most varied conditions of which I could think. To my infinite wonder I found that, after the first transient flush of warmth in the extremities or surface of the body, the invariable action of this strong spirit,

when it took effect at all, was to reduce the temperature. This was not credited. I read the statement to the Birmingham meeting of the British Association, and so many objections were taken to the statement,—Professor Ackland, I think, was in the chair,—and such inquiry was made as to the mode of research, that I at last determined, reluctantly determined, to withdraw that part of the report in order that twelve months might be expended in ascertaining whether there were any sources of fallacy.

That time was expended, and more, and confirmed the result,—a result which has never since been disputed or in any way denied,—a result so strikingly manifested that some medical men, when they meet with a senseless person in the street, who is either intoxicated or in apoplexy, use the thermometer as the test, knowing that if the body is colder by two or three degrees than it should be, the chances are almost nine to ten that the cause of the insensibility is alcohol; whereas, if the temperature is above normal, the probabilities are that it is apoplexy.

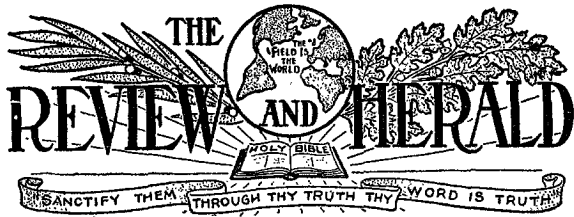
Indeed, there is no physiological truth better established than this one: that strong spirit taken into the body reduces the temperature. I tried this in other ways. I let pigeons feed on alcoholic spirit, take it with their food, and let them live in the cold weather, some with the spirit and some without it, and I found that there was a certain measure of feeding in that way that inevitably led to the death of the birds, while the others were unaffected. That bore out the Arctic researches.

While I was thus proceeding, there was another physician, since gone over to the majority, experimenting in a different manner, but with results that came close to mine. That was the late Dr. Edward Smith, who was investigating on the respiration. He was taking and administering foods of various kinds, and by means of a fine balance into which he could breathe, he was calculating the product from the burning of his own body and the weight of the gas that was given off from the burning. Burning is produced by different foods, and he came strangely enough to this conclusion, from the facts before him, that the taking of alcohol reduced the product. He came to me one morning with a series of tables, showing me this, and said, "How remarkable that you should have found the decline of temperature, and that I should have found the decline of the animal fire, and that there is really less burning as calculated by the product." So those two questions came forward for discussion together, and they have both been since connected as corroborative the one of the other in the same way.

Here, then, is a paradox. It is quite true that this strong spirit *resembles* a food that will burn in the body; it is quite true that this strong spirit will itself burn *out* of the body; but *in* the body it *does not burn*. It *can not* burn; because the temperature goes down under it, and because the products of burning are reduced. Common experience, coming to our assistance, shows this on all sides, and we are so conversant with the fact that there are not a few medical men who prescribe alcohol in fever as an agent that will reduce the febrile state. It will do so; it does it at a great cost, and I do not advocate it; at the same time, it is an agent that will reduce the animal temperature.

FOR the dear Christ dwells not afar,  
The king of some remoter star,  
Listening at times with flattered ear  
To homage wrung from selfish fear,  
But here amid the poor and blind,  
The bound and suffering of our kind,  
In works we do, in prayers we pray,  
Life of our life, he lives to-day.

—*Whittier.*



BATTLE CREEK, MICH., NOVEMBER 21, 1899.

ALONZO T. JONES, } EDITORS.  
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The National W. C. T. U. has now definitely put itself on record on the question of Sunday laws and Sabbath-keepers, in the following words:—

*Resolved*, That we favor the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day.

This resolution was offered "as involving all necessary points, and omitting the objectionable ones" in the following resolution, which was before the convention:—

*Resolved*, That as a National Woman's Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution, or to in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance.

Now, we wish that somebody would take this original resolution and point out the "objectionable points."

We really desire to know what points there are in that resolution that are "objectionable;" and then to know, also, why they are "objectionable."

As the National Union has taken this action, and so has committed itself to the consideration of this subject, it is entirely proper for them to signify the "objectionable points" in that resolution. And we now say to all the women of the N. W. C. T. U. that the columns of this paper, the ADVENT REVIEW AND SABBATH HERALD, are freely open to them, in which to show these "objectionable points."

It is proper that they should do this, because we are concerned in it. They have adopted a resolution definitely directed to "those who keep the Sabbath day." There are about fifty thousand of us—the Seventh-day Adventists—in the United States, who are concerned in the action of the National Union in passing this resolution, and who shall be concerned in their putting the resolution into effect. And, as in their estimation, the resolution that they passed, was passed expressly in order to avoid the "objectionable points" in the resolution that was before the convention, they ought to be willing, for the sake of the many who are concerned, to state what are the "objectionable points" in the original resolution, and why we should be expected to accept the substitute, and their action in carrying it out, instead of insisting upon the principles embodied in the resolution for which the one that was adopted is the substitute. For, surely, they ought to have our co-operation in what they have adopted; and we can assure the N. W. C. T. U. that we do sincerely wish to co-operate with them in every way that is possible; and we will do so. But when a vital principle is involved, then adherence to principle is of more worth than is co-operation at the expense of principle.

In the National W. C. T. U. convention the following notice was given:—

Madam President and Delegates: I give notice that at the next annual convention I, or some one in my place, will offer the following amendment to the constitution:—

ARTICLE VI.—PLANS OF WORK.

Nothing shall ever be incorporated into any plan of N. W. C. T. U. work, by department or otherwise, which must of necessity become the occasion

of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience.

This is the regularly established procedure in the N. W. C. T. U. in all matters pertaining to amendments to the constitution. This notice, therefore, stands as perfectly regular and strictly in order; and, as such, is before the union for consideration, through the whole year, until the next annual convention, and will then be before the convention for consideration in convention, and for the decision of the convention.

Thus, by two distinct acts—their own action as a convention, and this notice of an amendment to the constitution—the N. W. C. T. U. is committed definitely to the consideration of Sunday laws as affecting Sabbath observers, and to the consideration of their plans of work with respect to whatever may be, or may become, "the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience." In other words, the N. W. C. T. U., by these two acts, is brought face to face, officially and as a body, with the question of religious liberty—the rights of conscience as involved in Sunday laws and Sabbath observance. We are glad of it. This is a good thing. It is one of the best things that has happened to the N. W. C. T. U. since about 1886, at least, if not one of the best things that ever happened to it.

The National Union, in convention assembled, has declared itself in "favor" of "the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day." This action of theirs commits them to an examination of all the State Sunday laws, to discover which of them does "not contain the usual exemption for those who keep the Sabbath day;" and then, having found these, to "favor the amendment" of them.

In the nature of the case, this commits the whole National Union to the study of the question of Sunday laws and Sabbath observers. And, as there is a regularly introduced notice of an amendment, which they will be asked to adopt at the next annual convention, by which "nothing shall ever be incorporated into any plan of the N. W. C. T. U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience,"—this, backing up their own work to which they are committed by their own resolution, in the nature of things, requires them, in the examination of "all State Sunday laws," to consider whether there be anything connected with these that may "become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience."

Thus, by their own action in resolution, and by regular notice of an amendment to their constitution, the N. W. C. T. U. is pledged to the consideration of "perfect liberty of conscience" as connected with Sunday laws and Sabbath observers. And, in the consideration of this mighty question,—one of the most important ever known,—the most important that has ever been before the N. W. C. T. U., the ADVENT REVIEW AND SABBATH HERALD can freely give, and hereby does pledge itself to give, the most hearty co-operation. And we call upon all Seventh-day Adventists in the nation to give the same co-operation in the consideration of this great question as the REVIEW AND HERALD proposes to give. Let all "those who keep the Sabbath day" assist by all possible means—by literature, lectures, sermons, Bible instruction, social converse—in every way help, and co-operate with, the women of the N. W. C. T. U. in the consideration of this great question, which is inevitably now before them for at least a whole year.

Edward Fairfax Berkeley, a young man of nineteen, in attendance at Cornell University, was drowned during the preliminaries of his initiation into the Kappa Alpha society. Before being initiated each candidate is "put through severe physical tests of a kind that will make him pliable at the formal ceremony behind closed doors." Young

Berkeley had been ordered to pin a penciled note to a distant bridge. He started across country to do so, and upon attempting to wade through a canal, was drowned. Speaking of this custom, one of the members of the society said: "We tire the candidates out so they won't be bigoty at the initiation." Another candidate was forced to run and walk eighteen miles across country before being initiated. The report states that "extraordinary efforts were made by the faculty, alumni, and undergraduates to show that the tragedy was not due to the Kappa Alpha's ritual or requirements, and that the fatal feat that Berkeley was ordered to perform could not in any sense be termed dangerous." Accordingly the verdict of the coroner was "that said drowning was accidental, and the same was occasioned by the act of no other person, and that no individual or society was in any way liable or responsible for the death." He was an only son. What are all these leading educational institutions leading to?

The following statement of the London correspondent of *Harper's Weekly*, Nov. 11, 1899, opens to view a startling condition of things in more points than one. Perhaps the most impressive phase of the subject is the forceful illustration which it gives of how fragile are the mightiest constructions of men, and how easily all can go to pieces at a touch:—

Britain is not fighting for franchise, nor for gold-mines: she fights for her imperial life. If Buller fails to beat the Boers, India, Australia, and Canada will take note that the queen's government has been driven from South Africa by the adult population of two petty states, actually inferior in numbers to the highly trained army despatched by fifty million Anglo-Saxons to accept the challenge of the Boers. Australia, if the British are beaten, would become a republic or a series of republics, since there would be neither honor nor profit in belonging to the British Empire. Canada would probably gravitate toward the United States for the same reason, with a possible civil war on racial lines, in which France might attempt to recover some of her lost influence among the French Canadians.

In India, the Maharaja (Gaekwar) of Baroda, the Nizam of Hyderabad; the ruler (Sindhia) of Gwalior; the chief (Holkar) of Indore, and the Maharaja of Jammu and Kashmir, are feudatory princes more or less under the control of the Indian government. With the smaller dependent states, they govern a population of 65,950,398. These feudatory and dependent states in India have armies that are admitted to be dangerously large. A return was published in 1884 which showed that over 300,000 men and 4,287 guns owned allegiance to the native princes. A large proportion of these forces is little better than a badly equipped, undisciplined rabble; but the Indian government has elaborated a scheme for the training and equipment of picked contingents of troops in certain states, with a view to enable the chiefs to bear a direct share in the defense of the empire. The keenest interest is felt in the native states in any war affecting their suzerain; and if the British flag is not hoisted at Pretoria within a reasonable time, we shall infallibly have to reckon with military problems in India, which may easily become fraught with peril to the British *raj*, in which the feudatory princes are not on our side. If our army in South Africa is defeated by the Boers, we should receive our notice to quit in India, and the Asiatic inheritance, toward which far-seeing Englishmen have looked forward since Clive defeated Dupleix, would pass into other hands. Of the action of Russia on the Afghan frontier, Korea, and the Yang-tse Valley; of France in China, Newfoundland, and Madagascar; and of Germany in China and elsewhere, it is needless to speak. Our decadence would not be arrested for lack of kicks bestowed with the hearty good-will of every first-class power, with the probable exception of the United States.

So much for the immediate consequences of British failure in South Africa. To the indirect political and economic results I am unable to give space further than to say that a hungry and indignant electorate would give short shrift to a constitution



and a government that revealed their impotence to withstand the forces of a brace of petty peasant states. Monarchy, the House of Lords, the church, the landed system, and the bureaucracy would be swept away like autumn leaves before the storm, and a series of political and economic experiments would be tried by inexperienced hands, which would plunge the [then] English republic into a morass of bankruptcy and despair.

The British Empire must either beat the Boers or burst.

#### STUDIES IN GALATIANS.

Gal. 3:6-9.

"EVEN as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

The great contention of those who had confused the Galatians was that the Gentiles who believed in Christ must be circumcised *in order to be saved*. In the nature of the case, they carried back to Abraham the obligation of circumcision; because in his family circumcision was instituted. They disconcerted the Galatian Christians by presenting to them this fallacious argument:—

The promise of inheriting the world, and, indeed, all the promises, was made to Abraham. Abraham and all his family were circumcised. Now it is perfectly proper to believe in Jesus *for the forgiveness of sins*; but in addition to this you must be circumcised, and so become children of Abraham, in order that, *as children of Abraham*, you can be heirs to the inheritance, the world to come, that was promised to Abraham. None but true children can inherit from the father. Therefore do you not see that if you would inherit from Abraham, you must be children of Abraham? That is plain enough. *BUT Abraham*, to whom the property belongs, *was circumcised*. You can be children of his only by circumcision; because all his children must be circumcised. Therefore do you not see that while it is proper and even necessary to believe in Jesus *for the forgiveness of sins*, it is *essential* that in addition to that you shall be circumcised *in order to be saved*, and so to *inherit the land* and all the promises *given to Abraham, the father*? Do you not now see how Paul is robbing you of your inheritance, and shutting you out from all the blessings of Abraham our father, by telling you that you need not be circumcised?

Now, that argument is wholly fallacious, and is shown to be fallacious in the double fact that Abraham received the promise of the inheritance and, indeed, all the promises, and also that which makes sure the inheritance, *before* he was circumcised. In other words, it was while Abraham was a Gentile that he received the promises; and he received them altogether by faith. Then, whosoever are of faith, *these* are the children of Abraham.

Righteousness is that which makes sure the inheritance; and it is written: "Abraham believed God, and it [his believing God] was accounted to him for righteousness." Thus Abraham obtained the righteousness of God by believing God. He obtained the inheritance, the world to come, also by believing God. Thus both the inheritance and the righteousness that makes it sure were received by Abraham by faith alone.

So, then, *all* that are of faith are the children of Abraham; and, being children of Abraham, are heirs of the inheritance, which is the world to come.

It was also while Abraham was yet uncircumcised, while in that respect he was yet "a heathen," that God gave to him the promise that he would "justify the heathen," in the words: "In thee shall all nations be blessed." Therefore, again, as it was while he was yet a heathen that Abraham was justified, and justified wholly by faith; and, as it was then too that God promised to Abraham that he would justify *all the heathen* exactly as he had justified Abraham, it follows inevitably that all the

heathen must be justified by faith, in order to be children of Abraham. And, so, being thus by faith children of Abraham, they are "heirs according to the promise" given to Abraham. "So then they which be of faith are blessed with faithful Abraham."

And this justifying, saving faith is not faith *and* circumcision; but faith *without* circumcision. For "cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised."

And this was so in order "that he might be the father of *all them* that BELIEVE, *though they be* NOT circumcised; that righteousness might be imputed unto them also: and the *father of circumcision* to them who are not of the circumcision only, but who also walk in the steps of *that faith* of our father Abraham, which he had being yet uncircumcised."

That is to say that even though they were children of Abraham by natural birth confirmed by circumcision, yet he was *their* father, and they were really his children *only* when they were *justified* by *that faith* which he had, and when they *walked* in the steps of that faith which he had while he was yet, as regards circumcision, a Gentile. And now when He had come in whom Abraham while a Gentile had believed and had been justified and had obtained the promises, and these Gentiles had believed in him, just as had Abraham when he was a Gentile, for those who were circumcised to insist that those believing Gentiles must be circumcised in order to be the children of Abraham and to be saved, was simply to show themselves altogether behind the times, and sadly lacking in understanding of the very truths which they themselves professed, and of which they bore the mark.

Therefore it is faith in Christ, and faith alone, that avails: it is faith in Christ that avails to obtain forgiveness of sins; it is faith in Christ that obtains the inheritance; it is faith in Christ that obtains the righteousness which, alone, can make the inheritance sure. And it is faith in Christ, and that alone, that can enable the one whose sins are forgiven, so to walk in the path of righteousness that he shall enter, in full and assured heirship, upon the inheritance that was given to Abraham and his seed, through the righteousness of faith.

The following outward look of *Harper's Weekly* is a sign of the times, as well as a good sketch of how the course of empire has passed from sea to sea, and has at last completed the compass of the earth:—

During the lifetime of all men now living, our attention has been fixed, not on American nationality in its largest sense, but on American nationality only as distinguished from division at home. . . . Our consciousness of a nationality, of a great mission, in the development of civilization, had become narrowed to the thought only of keeping our own territory intact. To unify it forever, to solidify our national sentiment, to come to a realization of ourselves, it was necessary to look outward; and the outside responsibilities that have now come to us almost by accident have happily brought an occasion for us to look outside ourselves.

And all this comes just when commerce is entering its romantic era, and when adventures of trade are more thrilling than adventures of knight-hood once were, . . . when the game of honest diplomatists and enterprising merchants must be played on the map of the whole world, and no longer along the coastline of a single ocean. For many centuries the Mediterranean limited the enterprises and bounded the thought of men; then the Mediterranean broadened into the Atlantic, and for four centuries, almost to our own time, our enterprises and our thought were limited by this one ocean. Now the opening of the Pacific measures the next step that we must take and forever hold as a means of extending our vision and our influence.

It is true that—

"Westward the course of empire takes its way;  
The four first acts already past,  
The fifth shall end the drama with the day—  
Time's noblest offspring is the last."

And when, in the march of imperial ambition, the nations, having passed the extreme limits of the West, clash upon the shores of the East, how could the result be better suggested than in not only the letting loose of "the four winds" at once, but the *causing* of them to blow, hurtfully and ruinously, upon the earth? Then it can be said,—

"Untie the winds, and let them fight  
Against the churches;" let "the yesty waves  
Confound and swallow navigation up;"  
Let "castles topple on their warders' heads;"  
Let "palaces and pyramids slope  
Their heads to their foundations;" let "the  
treasure  
Of nature's germins tumble all together,  
Even till destruction sicken."

#### THE "LIFE," THE LIGHT OF MEN.

A MOST sublime faith is announced in the closing words of what is called "The Apostles' Creed: "I believe . . . in the resurrection of the body, and the *life everlasting*." This "life everlasting" is the great theme of the gospel; and the careful student will notice that Inspiration has chosen a special word to designate it. Different kinds of life are brought to view in the New Testament; and different terms are employed to describe them. But one particular term seems to be consecrated to be the vehicle of expression, when this everlasting life, this higher and more enduring life is referred to. That word is ζωή (*zoe*). It occurs one hundred and thirty times; and of these, in not more than ten instances is it used to designate anything else than the everlasting life that is to be conferred by the Son of God upon his people. No other term is ever used to describe the life that is set before us as the hope of the gospel. The term *zoe* is always translated "life."

There is another kind of life also referred to in the New Testament Scriptures; and a different word is used to indicate it. This kind of life is the physical, animal, transitory, life, common to all living creatures; and the term used to describe it is ψυχή (*psuche*). This life is not eternal; for it is never coupled with the terms "eternal" and "everlasting," and, with the exception of one expression, is never applied to the future life.

The distinction between the words *zoe* and *psuche* should be carefully noted. *Zoe* is always rendered "life." *Psuche* is forty times rendered "life," but is fifty-eight times translated by the word "soul." This has tended greatly to confuse the subject, and to mislead the reader. If some uniform rendering of this word could have been adopted, showing that it represented some kind of life lower than that which is set forth by the term *zoe*, a necessary distinction would have been preserved; and this would have tended to a clearer understanding of the subject.

Take these examples: "In Him was [*zoe*] life; and the [*zoe*] life was the light of men." John 1:4. "And this is the record, that God hath given to us [*zoe* *aionion*] eternal life, and this [*zoe*] life is in his Son. He that hath the Son hath [*zoe*] life; and he that hath not the Son of God hath not [*zoe*] life." 1 John 5:11, 12. "We know that we have passed from death unto [*zoe*] life, because we love the brethren." 1 John 3:14. But in only the second verse from this statement (verse 16), we have this: "Hereby perceive we the love of God, because he laid down his [*psuchen*] life for us; and we ought to lay down our [*psuchas*] lives for the brethren."

The *psuche*-life we derive from Adam; for "so it is written, The first man Adam was made a living [*psuchen*] soul." The *zoe*-life we derive from Christ; for "the last Adam was made a [*zoopoion*] quickening spirit" (1 Cor. 15:45); that is, the one who gives the *zoe*-life. This Adamic, mortal, life, we have first; we obtain the *zoe*, spiritual and immortal, life afterward; for so the record continues (verse 46): "Howbeit that was not first which is spiritual, but that which is [*psuchikon*] natural; and afterward that which is spiritual." The *psuche*-life is never said to be eternal or everlasting; the *zoe*-life is always everlasting; that is to say, whenever the terms "eternal" and "everlasting" are used in connection with "life," it is always the *zoe*-life; the other, as stated, is common to all living creatures;

it is of the earth, earthy, transitory, and destined to come to an end. And he who possesses nothing better nor higher than this life must at last with it perish and become extinct.

The most important of questions therefore is, How are we to secure a title to this "life everlasting"?—Through Christ only; for he alone is the *zoe*-life; and he that hath not the Son hath not life. The *psuche*-life we obtain through generation; the *zoe*-life through regeneration. The latter comes to us from another source, through a different channel. It is of a different nature, spiritual and divine. It is the life of God, through which we become partakers of the divine nature. "For the law of the spirit of [*zoe*] life in Christ Jesus hath made me free from the law of sin and death."

This *zoe*-life God hath given us in his Son. So long as we are united to Christ by faith, so long we have a sure title to the unending life that is to come. The evidence and representative of this life, for the present time, is the Holy Spirit; for the apostle says: "After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest [pledge, or promise] of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13, 14. Again he says, "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. If he is none of Christ's, he has not Christ; and if he have not Christ (the Son), the other texts assure us that he has not *zoe*-life. And this is the only life that takes hold upon the future. If a man has not the Spirit of Christ, he has no hold upon that future life; if he has that Spirit, then he has a sure and inviolable pledge of it; he has that "good part" which shall not be taken away from him.

And if, with that Spirit in his heart, he is even laid low in death, he then only "sleeps" in Jesus, and "his life is hid with Christ in God." Col. 3:3. And then, when Christ, who is our *zoe*-life, shall appear, he will appear with him in glory.

Thus Christ becomes the second Adam, sustaining the same relation to the multitudes of the redeemed that the first Adam sustains to the inhabitants of this world, now possessing only physical, temporary, mortal life. He is the great Life-giver, the author of eternal salvation to all them that believe. But if, following the doctrine of the immortality of the soul, we say that every man has eternal life in his own nature by creation, we rob Christ of his great prerogative, and his crowning glory.

And this is done by that system of theology which has been dominant in Christendom ever since the great apostasy was accomplished in the Christian church, and the Dark Ages settled down upon the world. And how tenacious of this view, which so dishonors our divine Redeemer, multitudes still are! In the language of another, "How unwilling dying man is to put his entire dependence on him who died to redeem him from death. How reluctant he is to give him all the glory of his salvation."

We point the inquirer to a more excellent way,—a way which shall in the end prevail; for finally every creature shall ascribe the praise and glory of his salvation, not to chance, not to his own merits, nor to his own efforts, but to him who sitteth on the throne, and unto the Lamb. For so John, viewing the ultimate results of Christ's redeeming grace, exclaims, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

It is our privilege to begin here to anticipate the jubilant strains of that final and triumphant song of adoration.

U. S.

A new scheme for evangelizing India on interdenominational lines has been advanced in England. It consists in selecting Eurasians in India, and bringing them to England, where they are to be trained as missionaries, after which they will return to India, as native missionaries. It is proposed to equip a house in London, to accommodate eighteen or twenty of these persons. We fear this policy would spoil more workers than it would help.

### HISTORY REPEATS ITSELF.

"THE thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us." Eccl. 1:9, 10.

Old controversies which have apparently been hushed for a long time will be revived.—"Special Testimony," "The Crisis Imminent."

God has not left his people in darkness concerning a single error they may meet, or condition in which they may be placed. The very attitude that people take to-day respecting the truth, is the attitude that has been taken before. Human nature is the same, and the heart speaks out with the same words that have been spoken in ages past.

The enmity against the Spirit of Prophecy will manifest itself as it has in times past. It is Satan's business to create unbelief in the heart. The destruction of Jerusalem the first time, when the Jews went into captivity to Babylon, represented, to a great extent, the destruction of Jerusalem in the first century. The destruction of Jerusalem in the first century represents the destruction of the world in the last days. So the history of the past is repeated. The Spirit of Prophecy, as it takes its place in the church of Christ, will meet with the same opposition that it met when it manifested itself against the prophet Jeremiah at the time when Jerusalem was first overthrown. It was the same spirit of bitterness and hatred that was manifested toward Christ and his apostles, because the pride of the Jewish nation was not pampered; and it is the same spirit that will be manifested in the last days toward the people of God, and especially toward the agencies that God uses to accomplish his work.

As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in his providence has linked with the work of the third angel's message from its very rise.—"Testimony for the Church," No. 33, page 182.

It was those whose proud hearts rebelled against God, while they professed to believe him, that would question the words of the prophet. When the testimony was brought directly to bear upon the people, "the proud men" said unto Jeremiah: "Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the Son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. So, Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah." Jer. 43:2-4.

It is similar words that we hear in the last days. It is said that some one has visited the humble instrument whose testimony has had its molding influence upon the people of God for over fifty years. Instead of judging the tree by the fruit it has borne for the last half-century, they reason from a carnal heart of unbelief. Self is touched, and their pride is humbled. They say that she has been told certain things, and that this knowledge has led her to state things which bring them into trouble. When the matter is pressed home, doubt will be further expressed, as mentioned in the thirty-sixth chapter of Jeremiah. After Baruch had taken the roll, and had come unto the people and sat down and read it in their ears, they were anxious to be sure that those words were all spoken by the prophet: "And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book." Jer. 36:17, 18.

These are the same words which Satan prompts people to utter in this age of the world; and it is the one who humbly, confidently trusts in the word of God, and trembles at his word, that will be prepared for the coming conflict. That masterly mind that plotted against the faithful in ages past, will still excite indignation and unbelief against God's

work. Our only hope is in God. God will not protect those who are not hidden in his truth. He will not supernaturally endow us with qualifications that we lack, to resist the temptations of Satan. But when we avail ourselves of the light that he has caused to shine in our pathway, he will work with us, and strengthen our every faculty, and our dormant energies will be aroused to recognize God's voice, and powers that have long been palsied will receive new life.

S. N. H.

### MY TRIP TO AUSTRALIA.

In harmony with the published announcement, the Australasian Union Conference convened in its fourth session at Avondale, Cooranbong, N. S. W., July 6, 1899. This Conference is composed of three local Conferences; namely, Central Australian, New South Wales, and New Zealand, besides the mission fields of Queensland and West Australia. In addition to the foregoing, a portion of the Polynesian Islands are included; such as, Samoa, Tonga, and Raratonga.

Forty-seven delegates were present at the opening of the Conference: from the Central Australian Conference, thirteen; from New South Wales Conference, nine; from New Zealand Conference, eight; from Queensland mission, one; from West Australia, one; from Polynesia, one; from Samoa, two; from Raratonga, one; from Tonga, one. There were ten delegates at large. As a large number of the delegates were assigned quarters among the students at the school, and the week-day meetings were held in the chapel, the Conference was, for the time being, incorporated into the school, and was subject to the same rules for rising, retiring, meals, and outdoor domestic work. The cheerfulness with which ministers and delegates complied with these regulations, especially in the afternoon exercise in grubbing out the large trees upon the campus, had a salutary effect upon the school.

The first two or three days of the Conference were devoted to Scripture lessons, spiritual meetings, and seeking the Lord for his presence and blessing in the sessions to follow.

According to the official report for the year ending March 31, 1899, there are in the Union Conference 1,801 members, distributed as follows: Central Australia (including Tasmania), 800; New Zealand, 420; New South Wales, 410; Queensland, 126; West Australia, 45. The reports, by comparison, showed a healthy increase and interest in all branches of the work.

The tithe report revealed a faithfulness on the part of ministers and people that is worthy of emulation by the Conferences in other parts of the great field. The average tithe per capita in the entire Australian field for the year ending March 31, 1899, was \$9.83, while for the same period in the United States it was \$5.07, only a little more than one half as much. The New Zealand Conference stands at the head, not only of the Conferences composing the Union Conference, but of all the Conferences in the world, its amount of tithe per capita being \$11.33. The next highest is the British, \$10.67; the third is California, \$10.25. The West Australian Mission reported a tithe of \$21.82 per capita. This is nearly double the highest amount reported by any other mission field outside of Australia. Queensland comes next, with \$12.95. This result is not because of their greater ability to give, but because of greater faithfulness in returning to the Lord his own.

The reports of the brethren from the various islands were both interesting and instructive. Elder E. Hilliard reported the work done on the Island of Tongatabu, the principal island of the Friendly Group, which contains a population of about twenty-two thousand. Elder Hilliard landed there in the month of August, 1895. A schoolhouse, 14 x 24 ft., has been erected, where a school has been carried on, composed of about one-third European children and two-thirds half-castes and natives. In the following August, Brother E. S. Butz, his wife and child, and two sisters from Pitcairn Island joined them, and Brother Butz engaged in missionary work. In September, 1897, Dr. M. G. Kellogg and his wife arrived. Later he began the erection of a building suitable for a dwelling-house and for giving

treatment. Since the beginning of the work, up to the time of the report, \$1,747.63 had been received for teaching and carpentry work, profit on books, and medical work. A large amount of medical work has been done free. One of their greatest needs is literature in the native tongue.

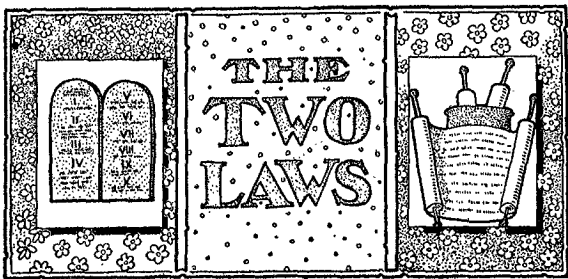
Dr. F. E. Braucht went at the same time as did Elder Hilliard, under appointment of the General Conference, to take up work in Fiji; but owing to conditions that were unfavorable, it was decided for him to begin work in Samoa. For a time he labored under very unfavorable conditions and surroundings, but by perseverance these things were gradually overcome. A piece of land was purchased, upon which a small but comfortable building was erected, and the necessary appliances added; such as, water-tank, heater, various kinds of plain baths, etc. The Lord wonderfully blessed the work undertaken in surgical lines; and through this means, with careful management upon the part of the doctor, the work at Samoa has been more than self-sustaining, he having sent over eight hundred dollars to help the work in other islands. The buildings and grounds are valued at six thousand eight hundred dollars. While not much can be reported in the way of genuine conversions, a foothold has been gained, a reputation established, and seed sown that in God's own time, no doubt, will ripen into fruit. Prof. D. D. Lake and his wife have recently connected with the work, to engage in ministerial and school work.

Dr. J. E. Caldwell gave quite a full report of his work on Raratonga, the principal island of the Cook Islands Group. Circumstances and conditions vary so in the different islands composing Polynesia, that what may be done on one can not be done on another. Medical missionary and school work has been carried on here; but while there has been an income from the work, yet at no time has it been self-sustaining; simply a seed-sowing from which fruit may be expected later on. One great lack here, as well as in all the other islands, is some small, plainly written books and tracts in the native language.

I am aware that such a brief synopsis does violence to the well-written and interesting reports that were read by the brethren at the Conference; yet I can not refrain from making this brief mention of the same; for I was touchingly impressed with the spirit of consecration and devotion they manifested toward the field and people where God in his providence has assigned them to labor.

GEO. A. IRWIN.

(Concluded next week.)



AN additional illustration of the working of rabbinical rules in Jewish daily life is afforded by those for the proper observance of the Sabbath. In Ex. 16: 5 it is commanded that food for the Sabbath be prepared on the sixth day, no doubt with the design that the rest of the servant should be as sacred as that of the master or mistress. The rabbis, pondering this command, raised the question whether an egg that a hen had laid on the Sabbath could be eaten on the sacred day, and decided it by a strict negative, IF it had been laid by a hen kept to lay eggs; because, in that case, it was the result of work begun on a week-day, and brought to an end on the Sabbath. On this the rabbis were unanimous. But how would it be if the hen were one intended not to lay eggs, but for eating? and how, if a Sabbath and a feast-day observed as a Sabbath should come together?

On this point Shammai, one of the two great rabbis of the day, was disposed to be liberal, and

decided that it was lawful to eat the egg of a hen, itself destined to be eaten, on whichever day the egg had been laid. But Hillel, the other great rabbi, argued as follows: Since the egg has come to maturity on a Sabbath or feast-day, and is therefore of unlawful origin, it is not allowed to make use of it; and though it would be lawful to make use of the egg of such a hen, laid on a feast-day or Sabbath not followed nor preceded by another similarly sacred day, yet it must not be eaten if two such sacred days come together, because, otherwise, there would be a temptation to use it on the second holy day. And since it is forbidden even to carry unlawful food from one place to another, such an egg must not only not be eaten, but must not be touched to put it away. The conscientious man, therefore, is not to put a finger on it, for that might lead to his taking it altogether into his hand; and he is not even to look at it, for that might make him wish he could eat it. Hillel's opinion carried the day; for, says the Talmud, "There came a voice from heaven, saying, 'The words of both are the words of the living God, but the rule of the school of Hillel is to be followed.'"

These worthless puerilities were in keeping with the fantastic exaggerations in which many of the rabbis delighted. What shall we say of a learned order, which has treasured in that great repertory of its sayings and acts, the Talmud, such wild Eastern inventions as that Adam, when created, was so tall that his head reached heaven, and so terrified the angels by his gigantic size that they all ascended to the upper heavens, to God, and said, "Lord of the world, two powers are in the earth!" and on this, God put his hand on the head of Adam, and reduced his height to only a thousand cubits—over fifteen hundred feet!

#### LAWS OF DEFILEMENT.

One of the great questions discussed by the rabbis was ceremonial purity and defilement, a subject so wide that it gave rise to countless rules. Uncleaness could be contracted in many ways, among others, by the vessels used in eating; and hence it was a vital matter to know what might be used, and what must be avoided. In hollow dishes of clay or pottery the inside and bottom contracted and caused uncleaness, but not the outside, and they could be cleansed only by breaking. The pieces, however, might still defile, and hence it was keenly discussed how small the fragments must be to insure safety. If a dish or vessel had contained a log of oil, a fragment that held as much oil as would anoint the great toe could still defile; if it had held from a log to a seah, the fragment, to be dangerous, must hold the fourth of a log; if it had held from two or three seahs to five, a piece of it could defile if it held a log.

As, however, hollow earthen vessels contracted uncleaness only on the inside, not on the out, some could not become unclean, as, for instance, a flat plate without a rim, an open coal-shovel, a perforated roaster for wheat or grain, brick-molds, etc. On the other hand, a plate with a rim, a covered coal-shovel, a dish with raised divisions inside, an earthen spice-box, or an inkstand with any divisions, may become unclean. Flat dishes of wood, leather, bone, or glass do not contract uncleaness, but hollow ones might do so, not only like earthen ones, inside, but also outside. If they are broken, they are clean, but the broken part is unclean if large enough to hold a pomegranate. If a chest or cupboard lacks a foot, it is clean, whatever its size; and a three-footed table, lacking even two feet, is clean, but it may be made unclean if lacking the whole three feet, and the flat top be used as a dish. A bench that lacks one of the side boards, or even two, is clean, but if a piece remain a handbreadth wide, it may defile. If the hands are clean, and the outside of a goblet unclean, the hands are not defiled by the outside, if the goblet be held by the proper part.

Everything of metal, that has a special name, may defile, except a door, a door-bolt, a lock, a hinge, or a door-knocker. Straight blowing-horns are clean, others may defile. If the mouth-piece is of metal, it may defile. If a wooden key has metal teeth, it may defile; but if the key be of metal and the teeth of wood, it is clean.

(This article concluded next week.)

#### THE SECULAR SCHOOL IN THE SEVENTH-DAY ADVENTIST CHURCH.

I HAVE received letters concerning the church-school work which reveal that some of our people do not clearly understand the real object in conducting our own schools. Many think that all that is necessary is to secure a teacher who is a Seventh-day Adventist to teach in their church. It is hard to understand that the teacher who has been employed by the State to follow a worldly system of education is no better prepared to teach the correct way than a physician who is a Seventh-day Adventist, and accustomed to the use of drugs, is prepared to practise the true principles of healing.

A Seventh-day Adventist public-school teacher, teaching in a Seventh-day Adventist church school, flavoring and spicing the branches taught with Bible texts, is not doing the work that will save our children, and they will probably turn away from such a mixture with disgust. Such a school will not be a successful worldly school, neither will it bear any resemblance to a Christian school. The instruction will be insipid; and after the novelty has worn off, the enterprise will fail. It would be just as wise to place at once in responsible positions, without any training, ministers of other denominations who accept the truth, as to place Seventh-day Adventist public-school teachers in our church schools without proper training. The two systems are not alike. We must have trained teachers for our church schools if we meet the mind of God in this matter. "We can not in this day of peril accept teachers because they have been in school two, three, four, or five years."

This church-school work is one of the greatest enterprises ever undertaken by our people. It is a move that will awaken such a missionary spirit among the young that the entire world will be shaken. We have reached the time when every department of this cause, every church, every home, and every person can prosper only in the proportion of their interest in the church-school work. It is a fundamental work; for everything depends upon the kind of education that the children receive.

Israel failed because they could not see how they could obey the Lord when he told them in plain terms what to do. They always saw so many objections that they allowed themselves to be turned away from God's path into the way of destruction. We have heard persons say that they do not understand why it is that people do not accept the Sabbath, when the Lord has said as plainly as possible that the seventh day is the Sabbath. Yet why is it that we who can not understand why people do not keep the seventh-day Sabbath, will not provide church schools for our children, when the Lord has told us in as plain words that we should do so? This question should be answered.

Is the history of ancient Israel being repeated by modern Israel? God is speaking in a solemn manner to us on this question. He says: "There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the class who are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the word of God as the foundation of all their education. Had the churches in different localities sought counsel of God, they would not need to be thus addressed on this point. . . . Any one of the children of the Hebrews who was found in the Egyptian habitations was destroyed. . . . We have a special work to do in educating and training our children that they may not, either in attending school or associating with others, be influenced by those of corrupt habits. . . . The education that is generally given in the schools of the world is not that which can be accepted as true education. . . . I say again, Establish schools for the children wherever there are churches. Where there are those who assemble to worship God, let there be schools for the children. Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of this life."

There are enough men and women who could be trained as Christian teachers to provide a church-school teacher for every church and company, if our churches realized that the blessing of God would come to them in rich measure if they would do this for the children. Would it not be well for each church that has no school, to select some worthy person to receive a preparation for the church-school work? Money invested in the education of such a teacher will bring in greater returns than any other investment that can be made. If we do not hasten in this work, what will become of the children?

E. A. SUTHERLAND.



## HOW SHALL WE SPEND THE LONG WINTER EVENINGS?

### Working for Non-Professors.

#### COTTAGE MEETINGS.

THE long winter evenings are here. Now is the time to consider how we may best bring the gospel to the notice of our friends and neighbors. The opportunities of the coming winter will be the most favorable for the spread of the truth of any that we shall ever have.

In our work in Chicago, we have found the cottage meeting to be one of the most effective means of carrying forward the missionary work among the unconverted during the winter months. This form of missionary effort is one that was utilized by the apostles in the early experience of the Christian church. We read, in Acts 5:42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." The apostles not only sought to hold large meetings in the temple, but they also made an earnest effort from house to house.

The cottage meeting affords a most valuable and inexpensive opportunity for presenting the truth to the people. It is very important that we reach the family with the gospel. These little meetings serve as centers of influence in the neighborhood. They lend a sacredness to the home. I knew of a drunken husband in this city who would not beat his wife when she was in a certain room of the house because we held a cottage meeting in that room once a week. The wife soon learned of his reverence for this particular room, and accordingly would flee to that room when threatened with danger from her husband when he was under the influence of drink.

One great advantage of a cottage meeting is that you can reach people who could not be reached by any other method,—those who can not or will not go to church, mission, or tent-meeting, or other religious services. There are two ways of preaching the gospel, one is to invite people to come to you for it, and the other, and more Christlike way, is to take the gospel to the people. Halls and other meeting-places can not often be secured for nothing; and there is an additional expense for light and heat. And even then these advantages can not always be conveniently had. On the other hand, openings for cottage meetings are ever present, and no expense whatever need be incurred. Another superior advantage is that you can get near the people. The cottage meeting annihilates the gulf that usually exists in the minds of the people between the pulpit and the pew.

#### NECESSARY PREPARATION FOR A COTTAGE MEETING.

Do not enter upon this work without asking God for guidance. God knows where the people live who most need your help. The Lord knows the whereabouts of those who are seeking for light. When you go out to look for a place to hold a cottage meeting, remember that you may be led by the same Holy Spirit that told Ananias where the truth-seeking Saul was stopping. Bear in mind that the Lord even told Ananias the name of the street and in whose house the praying man would be found. So with your cottage meeting; God knows the street and number of every honest soul longing for light and truth. Go to your neighbors and seek to enlist their sympathy and co-operation in your efforts to reach those in the neighborhood who are ignorant of the gospel. If the people are prejudiced against you, ask the Lord for wisdom to remove that portion of the prejudice for which you are responsible, and then be assured that the Lord will use the remainder to his name's honor and glory, even as he causes the wrath of men to praise him.

#### HOW TO START A COTTAGE MEETING.

All things being equal, select a home that is most desirable from the standpoint of accommodation and accessibility. All the neighbors should be invited to the meeting. Get the church-members and others of your neighbors interested in this invitation work. Don't attempt to do it all yourself. As far as possible, get everybody to work. Take into your confidence the persons in whose house you hold the meeting, and enlist their full sympathy and co-operation in all your plans. Probably it would be best to appoint the meeting for some evening that would not conflict with any other religious service in the neighborhood. Ask the Lord for special wisdom to know how to keep out a spirit of discussion and contention. Controversy will kill your meeting at the outset. Argument and disputation produce dearth and darkness. It is the uplifting of the Man of Cavalry that will bring light to those who are seeking truth. Remember the cottage meeting is not the best place to settle neighbor-

hood difficulties or religious controversies; for at the meeting there will be persons who are unconverted, as well as those who differ in their religious beliefs.

#### THOUGHTS ABOUT OPENING THE MEETING.

Make it a point to be the first one at the place appointed for the meeting. *Never be late.* By being on hand early, you will be able to shake hands with the people and welcome them as they come. Give them a hearty hand-shake, and if you are laboring among the working classes, or common people, do not always wait for the formality of an introduction. Introduce yourself, inquire about their work, and the other members of the family. A hearty hand-shake may have a good deal of the gospel in it. A man once told me that about all he remembered of a certain sermon that I preached was the hand-shake that I gave him at the close. Let the people once discover that you are interested in them, and they will immediately become interested in the gospel, which caused you to become interested in their behalf.

If we are really interested in others, it will not take them very long to find it out. Get a real burden for this work, and then begin it. Your love for

both your neighbor and the truth will increase as you go on in your work. When most of those you expect for the evening's meeting have assembled, and all are conversing freely, make a judicious effort to turn the conversation into a religious channel, or into a channel that may very readily lead up to the consideration of gospel subjects. It was in this way that Christ began most of his open-air and cottage meetings.

In these informal gatherings, as a rule, it is best not to open the meeting with any formal announcement; such as, "We will now open the service by singing hymn number 151," etc. Such an announcement seems to have a strange effect upon the people. They straighten themselves up in their chairs, and from that moment become merely hearers, and in no sense are they participators. When the attention of those present has been secured, you can gracefully announce a familiar hymn, and thus the meeting will have been opened with scarcely any one being aware of the fact. When the meeting is thus started, every one present feels ready and free to make suggestions or ask questions concerning the subject chosen for the evening's study.

Next week we shall consider how to conduct a cottage meeting. W. S. SADLER.



#### THE MISSIONARY READING CIRCLE.

AS THE time is drawing near for the beginning of this work, December 1, I thought a brief reminder of the time, and of the importance of the work, would not be out of place.

The object of this Circle is twofold: first, that we may refresh our minds with the prophecies and fundamental truths of our faith. Our ranks are at present made up of three classes. One class is composed of those who are actively engaged in the ministry and Bible work, who of necessity study the Word, and are to a degree familiar with the truths of the third angel's message. Another class includes those who, at an earlier date in their experience, were quite familiar with all points of the faith, but of late years have become careless in the study of the Word, so that they can not quickly give an intelligent reason of the faith that is in them. The third class is composed of those who have more recently accepted the truth, many of whom have not had the opportunity to be carefully indoctrinated in all points of the faith.

The time is right upon us when these deficiencies must be quickly made up, or we shall fail. The following quotations from "Testimonies for the Church," set forth the facts in plain language:—

"My brethren, do you realize that your own salvation, as well as the destiny of other souls, depends upon the preparation you now make for the trial before us? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition shall be brought against you? If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticized."—No. 33, page 245.

"This day is just before us. The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges."—No. 32, page 219.

In addition to carelessness, another danger confronts us—that of receiving fanciful and strained interpretations of the Scriptures, calculated to unsettle the established faith of the body. The following from "Early Writings" is important in this connection, and must suffice for the present:—

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angel's messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages

is of vital importance. The destiny of souls hangs upon the manner in which they are received.'"—Page 121.

The second object to be obtained—a revival of the old-time missionary spirit—it is hoped will be brought about through this agency; for when we trace down through the prophecies now, with the light of added years shining upon them, and current events daily occurring that prove beyond the shadow of a doubt that the end of all things is right at hand, we certainly will be stirred as never before to be up and doing, and make the best use of the brief time yet allotted to us to work.

The General Conference Committee has deemed this effort of sufficient importance to connect Sister L. Flora Plummer with the International Tract Society, through whose auspices this work will be carried forward, to have charge of this special line of work. Under her supervision, lessons will be prepared for publication in both REVIEW and Instructor, which will aid materially in the study of the books that will be used in the Circle, in connection with the Scriptures. Now is an auspicious time to begin this work; for the long winter evenings have come. We trust that all Adventist families in the land will arrange at once to take up this work in their homes as the starting-point, from which it shall radiate to their neighbors, until the light of present truth shall have encircled the earth.

GEO. A. IRWIN, Pres. Gen. Conf.

#### BRAZIL.

THE two young women who came to our house six months ago from the American colony have learned the truth, and have found the Lord. The night of their final surrender was a blessed experience, and one long to be remembered. Brother Graf was with us; and after a short Bible study we had a free, social talk, followed by a season of prayer. The Lord came near, giving evidences of his love for us, and his desire to make us free indeed. It was a solemn time. The Lord is never far from any of us, but at this time he came very near to our home, and every heart was melted by his Spirit. It was at this time that these two young sisters found perfect peace in him, and realized forgiveness of sin.

"Great peace have they which love thy law: and nothing shall offend them." Ps. 119:165. Oh, that all who profess to know the Lord might know for a certainty that their sins are forgiven, that they might have perfect peace in him.

These sisters have now gone to their home, where they have father, mother, three sisters, and four brothers. Sister Strong has gone with them for a few week's stay. May the Lord make them a blessing to the family as well as to others. This family is now receiving the REVIEW, which I believe will be seed sown upon good ground.

News from three different places in Brazil reports good meetings and several conversions. In all,

there were about sixty persons baptized last month. The work of the Lord is steadily onward in Brazil, as well as elsewhere, and may the day hasten when the whole land shall have heard the gospel of the kingdom, for then shall the end come.

I wish to express the heartfelt thanks of the brethren and sisters in Brazil for the financial support that is being received from time to time from the States. This shows that the brethren not only remember the work here in their prayers, but with their purses as well. One hundred dollars was recently received from Wisconsin, and several States have sent small contributions, all of which are much appreciated.

At the beginning of next year we are planning to start a paper in the Portuguese language for the dissemination of the truth, and desire to make some outlays in educational work. We believe the Lord will provide, and in him we trust.

W. H. THURSTON.

#### BULUWAYO.

I HAVE now been in Matabeleland five months, and these months have been full of hard manual labor. Besides the general work and the trade in the shops,—during the trading season just passed, we have had three shops to attend to,—we have erected some necessary buildings, including a church building, 26 x 36 ft., here at the home station; an office and treatment room, 14 x 24 ft., for Dr. Green's use; a house for our hired help to occupy, which is also 14 x 24 ft.

At each of the two out-stations we have erected a building, 14 x 30 ft., consisting of a living-room and shop combined. All these buildings are made of brick, with thatched roof. About one half the bricks were burned, and the remainder were sundried.

Brother Anderson has opened a school for the native children, who come from their kraals each morning, and spend two hours learning to read their own language; he is assisted by a young native man, who, when I came to the farm, was herding the stock during the day, and learning to read in the evening. He shows evidence of genuine Christian experience, and it is hoped that he will develop into a strong worker. They have schools at three different kraals in the afternoon of each day.

Sister Taba's son, a bright boy of about fourteen years, assists in one of the afternoon schools. Sister Taba is the widow of the late Brother Taba, the native interpreter who died here at the station soon after Elder Tripp's death. Sister Taba, with her two sons and one adopted boy, are living here; and she has begun gospel work among some of the kraals, with encouraging prospects.

Each morning the workmen are called together at the church, and Brother Chaney conducts worship with them; we expect that he will soon devote a portion of his time to teaching. Although surrounded with many obstacles peculiar to this field, we see unmistakable omens that God is working for the success of his own work and the glory of his own name.

Owing to the condition of her health, Sister Starr deemed it necessary to leave us the first of August. She is now in Cape Town. Dr. and Mrs. H. A. Green have charge of the children's home and the school connected with the home. Elder Armitage is enjoying better health than he was when we arrived. Sister Armitage, formerly Sister Tripp, on account of poor health is in the colony, taking a vacation.

At the present writing all at the mission are enjoying good health. All are of good courage in the work, knowing that it is the Lord's.

F. L. MEAD.

#### SOUTH LANCASTER ACADEMY.

THE school has been running about a month and a half, and the attendance has steadily increased. The work of the school seems to be passing along quietly. On the whole, there is an industrious spirit on the part of the students, the majority of whom have definite plans with reference to their future, and are preparing to engage in the work of God, as ministers, teachers, physicians, etc. From the very beginning of the work, the Lord has shown his willingness to bless. There has not been a week in which souls have not been converted.

On Monday morning, November 6, the Spirit of the Lord came into the school in a marked manner. The whole forenoon season was spent in seeking the Lord, in repenting, in confessing, and in putting away of sin. Nearly the whole school made a surrender of themselves to the Spirit of God, and still the good work goes on. Elder A. O. Burrill was, with us in this special season of seeking the Lord. Perfect peace and harmony have existed throughout all the work since the beginning of the school.

but this special movement in turning to the Lord deepens and strengthens this good influence.

There have been several cases that have needed discipline, but in this the Lord has signally revealed himself, and has shown that he is leading. The instructors are making the word of God the basis in all their teaching; and as a result, the power of God is felt in all the classes.

I look for the Lord to do far greater things in us than he has done. As a school, we fully believe that we are in the time of the latter rain, and that there should be showers of blessing so copious as to produce great growth in Christian character, which is to manifest itself not in any excitement, but in the fixed determination to do whatever work the Lord gives us to do day by day.

FREDERICK GRIGGS.

#### JACKSON (MICH.) MISSION.

THE readers of the REVIEW are more or less acquainted with the work of Jackson Mission. Nearly one year ago Battle Creek College felt the need of a training station for young persons who, as students, were preparing to enter the ministry. In a remarkable way the Lord placed in our hands a commodious building in the business portion of the city of Jackson. The rent was remarkably low, and the place was well adapted to the needs of a gospel mission.

A man and his wife were placed in charge, and students from the college by turns worked in the mission. Meetings were held from night to night with marked success, but the most encouraging feature was the house-to-house work carried on through the winter, which opened the way for Bible readings and work for the poor. The plan followed was to search out the needy and destitute, and then interest some more fortunate families in the condition of the sufferers. In this way Jackson people, rich and poor, came to know of the mission work. Bitter prejudice was broken down, and the students met with favor among all classes of society.

Had the studied plans of the college been put into execution, a tent would have been pitched in Jackson during the summer; but every effort to get this work started was thwarted, so Professor Salisbury and his corps of student co-laborers decided to spend the time in canvassing. Again, a marked success was the result, if one is to judge by the number of books sold and the interest manifested by the people. There was an urgent call made for a continuance of the evening meetings, and so throughout the warm season the hall was opened three nights in the week. Thus the summer passed. As a result of the work, fifteen persons have united with the Jackson church. Others, whose numbers can not be estimated, and whose history will be known only when the books of heaven reveal the secret, date the beginning of a new life to the experience in Jackson Mission.

Through the kindness of the Michigan Conference, Brother A. J. Harris has been transferred from his field of labor in Detroit to the Jackson Mission. He and his wife will be the permanent part of the Jackson Mission family. Professor Salisbury, as a representative of the college faculty, has direct oversight of the college mission work in general.

At present there is in the college a class of earnest young men who are preparing for the ministry. These will work a portion of the time in Jackson, as actual work of this character is found to be the very best drill for the minister and the canvasser.

Last week a collection amounting to fifty dollars was taken in the college chapel, and sent to Jackson to supply immediate wants.

Many readers of the REVIEW will wish to contribute to this work, not only because of their interest in city mission work, but because they appreciate the efforts put forth by and for these preparing for the ministry. Contributions and correspondence may be addressed to A. J. Harris, 245 E. Main St., Jackson, or to H. R. Salisbury, College, Battle Creek, Mich.

E. A. SUTHERLAND.

#### KANSAS CONFERENCE PROCEEDINGS.

THE twenty-fifth annual session of the Kansas Conference convened in the tabernacle at Riverside Park, Wichita, Kan., Sept. 7-17, 1899. At the first meeting, eighty-three delegates, representing forty-two churches, responded to the roll-call. Four new churches were admitted to the Conference, and three were dropped. Seventeen persons were granted credentials; twelve, ministerial license; and thirty-two, missionary license.

One thousand dollars was paid from the Conference treasury to the Foreign Mission Board, and it was decided that our Conference sustain at least one worker in other lands for the ensuing year. Our Conference heartily indorses the plan of each one's

contributing weekly not less than ten cents to foreign missions; also the organization of the Missionary Reading Circle, and urge all our brethren and sisters to join the Circle, and conduct the study in the home.

The following officers were elected: President, Elder J. W. Westphal; Secretary, Edna Robb; Treasurer, T. J. Eagle. Conference Committee: J. W. Westphal, T. J. Eagle, G. G. Rupert, J. W. Covert, Fred Schaeffler. EDNA ROBB, Sec.



FOR WEEK ENDING NOVEMBER 18, 1899.

—The czar of Russia will be visited by King Menelik, of Abyssinia, next May. Menelik will then be on his way to the Paris Exposition of 1900.

—A price of \$25,000 has been put on the head of Mr. Cecil Rhodes. This sum has been offered to any Boer who will bring him in, dead or alive.

—Trains going through Toronto, Ontario, are forbidden to whistle within the city limits on Sunday, as they would disturb the worshipers at church.

—The English force at Ladysmith is still surrounded by the Boers, who are bombarding the city. The bombardment so far has done no serious harm.

—The project for a United States national university, under government control, was strongly disapproved by the committee of the National Educational Association, the 8th inst.

—November 8 it was unanimously agreed by the cabinet, to urge upon Congress the immediate passage of a joint resolution declaring it to be the intention of the United States to retain the Philippines.

—The State of Kentucky is now in a turmoil over the recent elections for governor. Over 4,000 votes have been challenged and are being contested, in seven counties. The State Board of Election is to determine who will be the coming governor.

—The U. S. cruiser "Charleston" now lies a wreck upon an uncharted coral reef to the north of the Island of Luzon. It is thought that it will be impossible to save her, twelve days having passed since she struck, with heavy seas and monsoons prevailing.

—In connection with the Paris Exposition there will be a model American post-office. Arrangements have been made with the French postal authorities by which mails for Americans in Paris will be sent to this post-office, instead of going through the regular channels.

—Spain, with a population of 18,000,000, publishes fewer journals of all kinds than Illinois, with a population of 4,000,000. Spain has but 500 newspapers, 300 scientific journals, 100 religious papers, and 300 miscellaneous publications devoted to fashion, music, art, etc.

—Under forced draught, and in a wind blowing thirty miles an hour, the United States first-class battleship "Kentucky" attained a speed of sixteen and one-third knots an hour on her trial trip. This is one third of a knot more than the requirement under the contract.

—At a recent meeting of the American Board of Commissioners for Foreign Missions, held in Providence, R. I., it was reported that over 2,000 Congregational churches, more than thirty-five per cent of all, and 4,890 of the 5,600 Sunday-schools, or eighty-eight per cent of all, made no contributions for foreign missions.

—Frederick Weierhauser, of Chippewa Falls, Wis., has just closed a deal for 1,000,000 acres of timber lands from the Northern Pacific Company. This timber is situated on the Pacific Coast, and the price paid is \$6,000,000. This is the largest timber deal ever closed by one person in the history of the lumbering and logging industry.

—Not long ago Mr. Thomas Edison said: "Chemistry undoubtedly proves the existence of a supreme intelligence. No one can study that science and see the wonderful ways in which the elements combine with the nicety of the most delicate machine ever devised, and not come to the inevitable conclusion that there is a big Engineer, who is running this universe."

—Recent excavations in the Roman Forum have rescued from the mud of 2,500 years, over thirty styli, or bone pens. These are supposed to have been dropped into the granary by the clerk, the stylus slipping from behind his ear when he leaned over to see how rapidly the tholus was being filled with the grain. A black bone tabella, or writing tablet, worn out at one corner by the thumb of the user, has also been brought to light, and upon it are still to be seen the scratches where the stylus pierced the wax.

— Reports say that the victims of the plague in India average about 5,000 weekly.

— The emperor of Germany and the czar of Russia were in conference at Potsdam last week. The object of their meeting is unknown.

— The city council of Paris, France, has passed a resolution, the effect of which will be to disperse "religious communities," and to confiscate their fortunes.

— Late tests have shown karri wood to be superior to teak, and that heavy beams of the former give a cheaper and more fire-resisting floor than light rolled beams of steel.

— The czar of Russia has appointed M. Czarikow to present a rich gift to Pope Leo XIII, "as a recognition of the moral assistance rendered by the pope to the cause of peace treated of in the late conference at The Hague."

— The largest Bible class for men in Great Britain is at Bristol, England. It was organized nineteen years ago at the Old Market Wesleyan chapel, and nearly 10,000 persons have passed through it. The present membership is 800, and the managing staff consists of 100 officers.

— France is fast becoming a second-rate power. In 1891 her population was 38,542,948, and in 1896 it was but 38,517,976, there being in the five years practically no perceptible increase. On the other hand, between the years 1890 and 1895, Germany increased her population from 49,428,470 to 52,279,901; and in the decade between 1881 and 1891, Great Britain increased from 35,241,482 to 38,104,975.

— Major-General Nelson A. Miles, in command of the United States Army, favors a larger army for this country. In his annual report, made public November 14, he says: "I have for years recommended the adoption of a standard in proportion to the population: namely, not to exceed one soldier to every 1,000 of the population. I believe that the establishment of such a standard would be safe and judicious in every respect." This would make a permanent army force approximating 80,000.

— The coal required by the United States triple screw cruiser "Minneapolis" for a run across the Atlantic, would supply 150 families in New York City for one year. Her bunkers hold 2,000 tons of coal, and the daily consumption amounts to 360 tons. On board this ship there are sixty-one separate and distinct steam-engines; and the main boilers, if placed end to end, would form a cylindrical tunnel 156 feet long, and large enough for a train of cars to pass through. The tip of the propeller blade, at full speed, moves through the water at the rate of seventy-five miles an hour.

— The members of the "center" (Catholic) party of Germany have decided to reintroduce, in the coming session of the Reichstag, the bill to abolish the laws against the Jesuits. In Germany there are three political parties: the imperialist, the socialist, and the Catholic, the last being called the "center" party, because, by throwing their undivided weight in favor of either of the other parties, they are able to make that party win; and also by thus holding the balance of power, they are able to dictate their own terms in favor of the Catholic Church whenever a crisis occurs.

— A veteran of the naval battle of Santiago, a man of the "Iowa," was arrested, on charge of grand larceny, for stealing a watch, and was acquitted by the first ballot of the jurors, the vote being unanimous. One of the jurors said, later: "While we were convinced that the prisoner stole the watch, we did not think there was any intent to steal, but that he had become intoxicated, and did not realize what he was doing; and we also considered that the battle of Santiago covered a multitude of sins, and so voted to acquit." This sounds as if the following saying of one of the returned volunteers was true: "Boys, we can do anything we please now; they will let us off; we fought for the flag."

— A leading editorial in the *Chicago Times-Herald* calls for a reform in mustering out return troops from the Philippines, and wants to have them mustered out at home. The reasons for this change, it asserts, are to be found in the "numerous reports of the demoralization that followed among regiments that were mustered out far from home. The removal of military discipline, coinciding with the absence of home restraints, proved too much for the moral stamina of many of the men, and the patriotic hospitality of the neighborhood completed the collapse of their self-control. . . . Under the heavy hand of military authority, restraint was present in sufficient measure to check heroes and hero-worshippers somewhat, but the mustering out has resulted in a deplorable license." And yet, they say that "this world is getting better," and that "this is a Christian nation."

— Admiral George Dewey and Mrs. Mildred M. Hazen were quietly married at the rectory of St. Paul Catholic church, Washington, D. C., the 9th inst. The ceremony was performed by Rev. James F. Mackin, according to the rites of the Catholic Church. As the bride was a Catholic and the admiral is not a Catholic, a special dispensation was required for the performance of the ceremony, and this was procured by Father Mackin from Bishop Curtis, vicar-general of the diocese of Baltimore, who granted it in the absence of Cardinal Gibbons. The plan originally announced was that they should be married at the McLean residence, and that the ceremony would be performed by Cardinal Gibbons himself, assisted by Archbishop Keane; but it is said that "the notoriety attending the wedding preparations had a disastrous effect on the nerves of the bride-elect," and that "the ceremony was therefore hurried in order to give her a needed rest from public attention."

— It is said that a good railway engine will travel about 1,000,000 miles before it wears out.

— The khedive of Egypt draws a salary ten times as great as that of the president of the United States.

— Hereafter the military attachés of foreign powers will not be allowed to inspect the fortifications of this country.

— In compensation for her relinquishing all rights in Samoa, England obtains from Germany full control of the Tonga Islands.

— Senor Jimenez has been proclaimed president of Santo Domingo, and Senor Vasquez vice-president. They will enter upon office December 1.

— Of the 53,872 Roman Catholics in Japan, 35,645 are in the Nagasaki diocese, 9,114 in the Tokio, 4,463 in the Hakodate, and 4,470 in the Osaka diocese.

— United States Senator Thomas A. Carter was arrested at Helena, Mont., November 7, and fined one dollar for spitting on the sidewalk. The complaint was made by a man who had been arrested and fined for the same offense.

— A despatch from Berlin states that the reports that the end of the world would occur November 12 were received with so much credence throughout Germany that the director of the Berlin Observatory was obliged to publish an official denial.

— A warrant has just been issued at Salt Lake City, Utah, for the arrest of Brigham H. Roberts, congressman from Utah, charging him with unlawful cohabitation. The women named are his first and legal wife, and Dr. Maggie Shipp Roberts, who is on the books as No. 3.

— In accordance with the instructions of the postmaster-general of Cape Colony, South Africa, no foreign official despatches, either in secret code or cipher, can be transmitted via the Cape, except messages between Portugal and the governor-general of Lorenzo Marques.

— During the last year nearly \$14,000,000 was spent by the United States in maintaining its war-ships in commission, while for construction of ships and purchases of ready built ships, nearly \$10,000,000 was expended, and nearly \$7,000,000 was absorbed in repairs to ships.

— Speaking of the trust problem, Senator Mark A. Hanna recently said: "There is nothing new nor original in these combinations. The older countries of Europe have practised it (the plan) for a hundred years," etc. Now that the United States has begun to follow Europe in a policy of imperialism, in religious oppression, in court dress, and business, is it to follow her in everything else?

— In a recent lecture on the Eastern question, at Ann Arbor, Mich., President Angell, of the University of Michigan, said: "There are at least four Eastern questions: the question of the partition of China, the Philippine question, the Boer question, and the question involving the never-settled complications arising in and around the Ottoman Empire." This he called "the European Eastern question."

— Major John A. Logan, Jr., son of General Logan, was killed in an engagement near San Jacinto, Philippines, November 12. He leaves a wife and three children. His home was at Youngstown, Ohio. President McKinley, in his telegram of condolence to the stricken wife, said, among other things: "It will be some consolation to you to know that he died for his country on the field of honor."

— Brigadier-general Frederick Funston will now drop his suit for libel against Archbishop Ireland. He says: "I will do nothing further about it so far as the archbishop is concerned. If I take any action, it will be against the papers that started the story. I have found out the author of these libelous reports—a camp follower." General Funston left Topeka, Kan., for the Philippines, the 15th inst.



#### RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

#### RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$188 95

WANTED, at once, the name and address of every Seventh-day Adventist in your church who does not take the REVIEW. Address the editors.

CEDAR LAKE ACADEMY can accommodate no more girls at present. We have room for a number of boys. The present enrolment is forty-five. J. G. LAMSON.

#### MICHIGAN CONFERENCE LABORERS, NOTICE!

PLEASE send your monthly reports to the secretary, J. S. Hall, Battle Creek, Mich., instead of to me. J. D. GOWELL.

#### BATTLE CREEK CHURCH SCHOOL.

APPLICATIONS for admission to the Battle Creek church school are continually coming in. Our present teaching force is taxed to its utmost, and no more pupils can be admitted until more teachers are employed. It is planned to employ one or more new teachers, as the case may demand, at the beginning of the winter term, Dec. 20, 1899. Parents whose children have not yet entered, but who desire to place them in the church school, should send in the names and the ages of the children, before December 10. By so doing they will enable the college to make satisfactory arrangements to accommodate all. Those whose names are not received before December 10 need not feel disappointed if they are refused. E. A. SUTHERLAND.

#### ONE HUNDRED TEACHERS.

THIS is the second call for a class of one hundred young people to take a preparation for church-school work in Battle Creek College. Twenty-five competent teachers could be used before January 1, could they be obtained. There are many Seventh-day Adventist young people who have a good education, who, when acquainted with the principles of Christian education, would make efficient workers.

"A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not."

You belong to one class or the other, which is it? If interested, either for yourself or others, address E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

#### UNION COLLEGE.

##### Winter Term.

THE winter term of Union College opens December 13, and continues twelve weeks. In many respects this will be the most important term of the year. Several Bible classes, classes for the study of missions and mission work, the Testimonies, history, music, both instrumental and vocal, book-keeping and penmanship, physiology and hygiene, cooking and nursing, pedagogy, and child study, and a teacher's training-class are only a few of the prominent features.

Here will be gathered several hundred earnest young men and women, diligently fitting themselves for the ministry, for teachers, for medical work, for business, and for other special lines of Christian work. Earnest, ambitious young men and women who are determined to succeed are gladly received, and we are grateful to our friends who have so kindly recommended this class of young people to our college.

All who are planning to attend during the winter term should make arrangements to do so as soon as possible. We still have a supply of illustrated Year-Books, which will be sent, free of charge, to any who are interested. The November number of the *Practical Educator* is an especially interesting one. Write for sample copy, or enclose twenty-five cents in postage-stamps for yearly subscription. Address all communications to W. T. Bland, College View, Neb.

#### CONFERENCE MEETING FOR DISTRICT 2.

A MEETING for General Conference District 2 will be held at Graysville, Tenn., Jan. 4-14, 1900. It is desired that all the laborers of the District attend. Elder G. A. Irwin, president of the General Conference, will have important communications and valuable instruction to present. Elder S. N. Haskell, whose long connection with the work of God has given him rich experiences, will give intensely interesting lessons on the three messages of the fourteenth chapter of Revelation.

The different branches of the work in our District will receive consideration, and we trust that broad and definite plans to advance the work in our field will be laid. We expect that this meeting will be, by the blessing of God, the most important one yet held in this part of the great harvest-field. The Southern Industrial School is situated at Graysville, and this meeting will give our brethren an opportunity to become better acquainted with its workings.

Further information in regard to the meeting will be given in the *Southern Review*. N. W. ALLEE.

#### CANVASSERS' SCHOOL.

DURING the winter term of Union College, beginning January 1, there will be conducted a special school for canvassers. Arrangements are being made to accommodate a large number. The best instructors to be obtained will be in attendance. The college classes will be open to all, and a most profitable time is expected.

The District Conference will be held during this time. This meeting will be next in importance to a General Conference, and much valuable instruction will be given that can be obtained only here. Our canvassers as well as ministers will be interested in these meetings, and all who can attend should early arrange to do so.

This has been a good year for our canvassers, and all should make earnest preparation for a much greater work next year. A few weeks spent here during the winter months will not only assist in the needed preparation, but will afford an inspiration for the coming year's work. W. T. BLAND.

College View, Neb.

#### ADDRESSES.

THE permanent address of Elder J. W. Covert is Manhattan, Kan.

The address of A. Schlotthauer is changed from Farmington, to Wilcox, Wash.

All communications for the Ventura (Cal.) church should be addressed to Mrs. T. M. Barnes, instead of to F. W. Harmon, as heretofore.



# GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect October 9, 1899.

C. & G. T. DIVISION.

## WEST-BOUND FROM BATTLE CREEK.

	LEAVE.
No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 1, Chicago Express, to Chicago.....	9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper.....	1.10 A. M.
No. 75, Mixed, to South Bend.....	8.20 A. M.
Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.	

## EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail & Exp., to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit.....	2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols).....	7.35 A. M.
Nos. 8 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.	

GEO. T. BELL, Ticket Agent, Chicago, Ill.  
A. S. PARKER, Ticket Agent, Battle Creek.

# Your Money Back if You Want It!

Christ foretelleth the St. MARK, 13. destruction of the temple.

31 And the second is like, namely this, "Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."  
32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he;  
33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

A.D. 33.  
Lev. 19. 18.  
Mat. 22. 39.  
Rom. 13. 9.  
Gal. 5. 14.  
James 2. 8.  
Luke 10. 44.  
Deut. 4. 39.  
Is. 45. 6, 14.  
4. 46. 9.  
Mat. 24. 8.  
Luke 21. 7.  
1 Sam. 15. 22.

to him, Master, see what manner of stones and what buildings are here!  
2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.  
3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,  
4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

We will mail you the smallest-sized, genuine Oxford, minion type, reference Bible made; printed on "Oxford India Paper," containing self-pronouncing dictionary of Scripture proper names, harmony of the gospels, chronological tables, and maps; size 6 7/8 x 4 5/8 inches, and only 3/4 of an inch thick. An excellent, handy reference Bible, light, thin, and clearly printed.

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# MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Oct. 7, 1899.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Att'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.49	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.25	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	5.00	8.05	1.00	3.42	7.26		6.43
Marshall.....		3.30	1.30	3.09	7.51		7.10
Albion.....	3.50	8.50	1.50	3.30	8.11		5.52
Jackson.....	4.40	10.05	2.35	4.05	8.50		6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43		7.48
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					5.02		4.13
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....					3.29		8.40
Syracuse.....					5.15		10.45
Albany.....					9.05	pm	am 2.50
New York.....					1.30	pm	7.00
Springfield.....					12.16		7.40
Boston.....					8.00		10.34

WEST	7	13	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....			am 10.30			pm 3.00	pm 6.00
New York.....			pm 1.00			6.00	am 12.10
Syracuse.....			8.15			am 2.00	pm 12.25
Rochester.....			10.05			4.05	pm 2.25
Buffalo.....			am 12.05			5.20	pm 3.50
Niagara Falls.....						6.02	pm 4.32
Falls View.....						6.34	5.05
Detroit.....	pm 8.20	am 6.50	am 8.25		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	7.48	9.40		1.38	5.45	am 12.30
Jackson.....	11.15	8.50	11.05	am 9.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	10.00	pm 12.20	4.35	3.00	9.00	3.00
Kalamazoo.....		10.57	1.20	5.15	4.28	10.00	3.35
Niles.....		11.57	2.50		6.05		5.05
Michigan City.....		4.26	pm 12.55	4.10	7.05		6.01
Chicago.....		6.30	2.30	6.05	8.55		7.50

\*Daily. †Daily except Sunday.  
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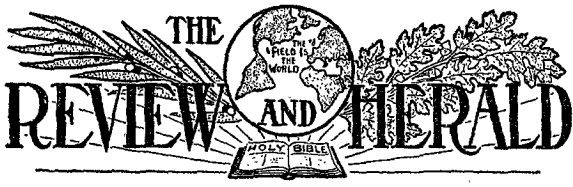
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BATTLE CREEK, MICH., NOVEMBER 21, 1899.

THE newspapers of Russia, France, Italy, and Spain are openly deriding Britain, and exult at every reverse or misfortune that befalls her.

THE *United Presbyterian* suggestively observes that "the world is practically at peace, except the two great English-speaking nations, who have been foremost in advocating peace."

THE *Northwestern Christian Advocate* says that the heads of the propaganda of the Catholic Church "have boastfully declared that the time is not far distant when both England and the United States will be 'converted' to Romanism."

THE "unprecedented occurrence" is now reported that the entire British army will be mobilized; and troops that do not go to South Africa will be concentrated at Aldershot, "in readiness for emergencies." As we said some time ago, there is really danger that there will never be peace again on the earth.

POSTMASTER LATTA received the largest order for postage-stamps yesterday that was ever taken at the Battle Creek office from a single concern. The order called for \$2,050 worth of stamps, and was given by the Review and Herald Office. There were 23,000 eight-cent stamps and 7,000 three-cent stamps, paying a postage on 25,300 pounds of matter.—*Battle Creek (Mich.) Journal of November 15.*

THE abandonment of the Declaration of Independence still goes on. The Declaration reads: "These United Colonies are, and of right ought to be, free and independent States; . . . and . . . as free and independent States, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent States may OF RIGHT do." By the *New York Tribune* this is revised into this: "In assuming to be a sovereign nation and to do all that a sovereign nation may do," etc. It is not now a question of "right" but of power.

THE president of Cornell University and of the Philippine Commission says that in dealing with even "the peaceful inhabitants" of the Philippines, "a policy of mere force alone is not enough for the peaceful inhabitants of the archipelago, by far the larger portion of all; we must synchronize force and conciliation. My policy is a grant of rights, authorized by Congress, in one hand, and unlimited thunder and lightning in the other." How much conciliation can be synchronized with force? How much "grant of rights" can go in one hand with unlimited thunder and lightning in the other? And since that should be the portion of the "peaceful inhabitants, by far the larger portion of all," what is likely to be the fate of the *Filipinos*?

THE Philippine Commission is composed of five members: Prof. J. G. Schurman, president of Cornell University; Hon. Charles Denby, former United States minister to China; Prof. Dean C. Worcester, of the University of Michigan; Admiral George Dewey; and General Otis, now in the Philippines.

THE *Christian Work* very properly notes that "the whole situation is impressive, and the intelligent reader given to thoughtful consideration of other than purely American affairs will do well to follow the occurrence of events closely; for it may be that the results will be big with the fate of empires."

THE president of the Michigan State Sunday-School Association, in annual convention last week, said that in their Sunday-school work they fight "under two banners: one, the banner of the Lord Jesus Christ; the other, the stars and stripes of this great country of ours." If that is not a union of church and state, what would be such union?

No PERSON who is now a reader of the REVIEW can possibly afford to be without it during the coming year; for besides the "Studies in Galatians," and those on the "Return of the Jews and the Millennium," which will occupy a good many numbers, read the first items on the first editorial page of this issue, and see what a field is open to the REVIEW, and must be occupied throughout the year. It is easy also for all who are now readers to see that these things are important to all other persons as well. Therefore is not each one who is now a reader of the REVIEW sufficiently interested in the prospect to get at least just one other person to become a reader? Please think of what *must* be in prospect; and then please get at least one person to subscribe for the REVIEW for a year, or six months, or four months, or three months, or two months, or even only *one* month. Please give us the subscriber; then if we can not *keep* him, you will not be to blame. But as you are our only means of *getting* subscribers, we *must* appeal to you to do that part. Please send them in.

JANUARY, 1862, it was written: "When England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion." In her present contest, England did not, strictly and technically, *declare* war, as the other side began war so suddenly and openly that she was relieved of the obligation formally to declare war. It can not therefore be affirmed that the present is the time contemplated in the prophecy; but from the disposition and attitude of Russia, France, Italy, and Spain, as well as from the conditions portrayed in the article on the editorial page of this issue, it is evident that one of the easiest things in the world just now would be the fulfilment of that prophecy. It is possible that the angels may yet hold these winds of strife and commotion, which are pressing almost to their fearful breaking.

LAST week a naval expert, reporting to the government on submarine torpedo-boats, said: "We need right off and right now fifty submarine torpedo-vessels in Long Island Sound to preserve the peace [against foreign nations], and to give potency to our diplomacy." The further the nation goes in its new world's career, the deeper it becomes involved. And what only can the end be?

IT is now reported from authoritative sources in Washington that, in the matter of the "demand" made by the United States upon Russia, Germany, and France, "the United States was and is prepared, in case of need, to demand that there be no more partition of China by the Continental powers. These demands will not be based upon any sentimental considerations for China, strong as they might be; but solely upon *the rights of this country* in the premises as a treaty party and as a Pacific Ocean power. This demand we were and are prepared to sustain to the utmost, either with or without the help of Great Britain, Japan, or any other nation."

THE *North China Mail* says that "the partition of China has begun, and can not now be averted." And a writer in the *Northwestern Christian Advocate* openly advocates and strongly urges that the United States shall seize the province of Fuhkien, "but five hundred miles from the scene of Dewey's victory." He says: "One more step and the Pacific will be crossed. It is a step that providence is urging by every move in the march of events. The government should lose no time in following the example of Italy, and secure a naval station on the Fuhkien coast. The stars and stripes can not stop in mid-ocean or off the coast of Asia. Their protecting folds must be thrown over a part at least of the long-suffering, distracted 'brothers in yellow.'" "Such triumphs of the cross would be witnessed as the world has seldom if ever seen. The soil is prepared, the church is ready, the people are ready. Will Christian America see its opportunity and accept its responsibility in this great crisis? or will it allow these twenty million souls to be handed over to the tender mercies of heathen Japan?"

ADMINISTRATION correspondence from Washington says:—

A remarkable phase of this turning of the eyes of the nations to the western shores of the Pacific Ocean is the evidence which it brings out of Uncle Sam's good standing with all the governments. Every nation interested is apparently anxious to cultivate friendly relations with the United States. The important fact of the existence of a tacit, alliance between the three great Anglo-Saxon stock of peoples, has been the subject of talk throughout the world during the last ten days. Japan's friendliness to this country was known before. Now that Germany has concluded to live in amity with the United States and with England, Russia is more than ever anxious to cultivate a good understanding with Washington. Not one of the powers fails in all the little ways lying at diplomacy's hand to show that it desires the best of relations with the new world-power.

That is exactly as the effect of the entrance of Rome, the ancient great republic, upon her career as "the new world-power" of those days. Read chapter XIX, especially paragraphs 23-28, 74-84, of "Great Empires of Prophecy."